

PSYCHICAL
RESEARCH,
SCIENCE
&
RELIGION

Stanley de Brath



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Preface

THIS book is a synthesis of facts severally established by men of high standing in science, and an inference from that synthesis. In the course of my lectures on the supernormal facts that are now exercising many minds, a very large number of persons have expressed regret at not being able to find any small and handy book to tell them what has been scientifically demonstrated and may reasonably be believed, what should be kept in suspense of judgment, and, more especially, what are the rational conclusions at which the substantiated facts point. They are perplexed by the great number of isolated statements brought to their notice, and while they feel that "there is something in it," they want to know just what that "something" amounts to. They are disposed to turn down some very excellent handbooks, such as the Rev. Professor Henslow's *Proofs of the Truths of Spiritualism* (Kegan Paul, 1919) because they dislike the word "spiritualism," and suspect that such books are written to support the author's opinions, and they say they have not time to read the classics of the subject, such as Myers' *Human Personality*, Flammarion's three volumes, Richet's *Thirty Years of Psychical Research*, Geley's *From the Unconscious to the Conscious*, Osty's *Supernormal Faculties in Man*, Sir Oliver Lodge's *Raymond*, and still less the voluminous *Proceedings* of the Society for Psychical Research. They turn from works that are frankly spiritualistic, such as Stainton Moses' *Spirit Teachings*, because they distrust the foundation of alleged fact on which these rest, and they say, moreover, that all these works are expensive and rather inaccessible, besides requiring more thought and reflection than they are able to find leisure to bestow.

I have therefore undertaken to write a short summary and synthesis of leading facts that have been severally and definitely substantiated from the scientific standpoint. To do this and yet keep brevity, I have taken only one or two typical examples in each class. It must be understood that these typical instances could be multiplied a hundredfold and still not exhaust the evidence which is to be found in works by English, French, Italian, American, German and Spanish professors who have studied the phenomena that have appeared simultaneously in all quarters of the world, and have given rise to the immense amount of testimony by reliable, though undistinguished, men and women of good sense and high intelligence, which is to be found in the records of the S.P.R and in the journals devoted to these subjects. These are very numerous - 6 in Britain, 23 in France and Belgium, 9 in Germany and Scandinavian countries, 14 in North America and Mexico, and no less than 63 in South America.

But despite (or perhaps because of) the immense mass of this testimony, general synthesis is still to seek.

The general inference that my old friend Alfred Russel Wallace drew from the supernormal facts conjointly with the biological work in which he and Darwin were collaborators, was that the selective, directive and organizing powers in Nature are explicable only by an all-pervading Immanent Mind-a Mind which not only adapts organisms to their environment, but aims at their beauty also.

The friend of my later years, Dr. Gustave Geley of Paris, and director of the Metapsychic Institute there, though he was not conversant with any of Wallace's work, came to exactly the same philosophical conclusion, though he phrases it in a somewhat different manner. Essentially the two are agreed on the evolutionary aspect.

Taken collectively, the facts seem to me conclusive on Survival, provided that we observe that there are certain differences between the essential Self that adapts itself to the environment and the Personality that results from that adaptation.

The facts that Wallace considered proofs of survival are:

1. Materializations of living forms, some of which are personal,
2. Hyper-physical photographs of deceased persons, e.g. of his own mother.

3. Written messages, on the photographic plate and otherwise.
4. Personal and impersonal predictions.
5. Messages automatically written purporting to be from such persons, and conveying information unknown to those present and instructions which were verified when carded out.
6. Visions of the dying, especially of dying children, always of deceased friends and relatives.

I have taken only one or two thoroughly authenticated instances of each of these classes, but, as I have said above, they could be supplemented by many more.

Strictly speaking, one single authenticated case of each ought to be sufficient to carry conviction. When Lavoisier observed that the "ash" of a metal (then called a calx) was *heavier* than the metal from which it was derived, that finally proved that oxygen had combined with the metal. This had to be repeated many hundred times before the "phlogiston" theory was given up, but the first proof was the conclusive proof; repetitions merely served to convince the sceptical. It is the same with the supernormal facts. What some persons demand is a great number of detailed and cumulative instances in each class without the trouble of reading them up, and expressed in language with which they can agree *ab initio*. This is like the demand of the old woman who asked the bookseller for a pocket Bible in large print. Richet, Flammarion, and others have collated the mass of evidence; it is considered too voluminous in this age, which wants all its knowledge in tabloids to save the trouble of thinking. I have not met a single researcher who has read even Richet's book carefully from end to end. Certainly very few of his reviewers have done so.

I have therefore adopted the briefer form, giving only one or two authenticated cases.

I have found that the facts lead up to the fundamental postulates of Religion - a Creative Mind, a surviving soul, and a consequential hereafter - but I have not the slightest desire to capture them for any particular form of institutional religion. I was personally a contented agnostic till in 1889 the facts led me away from that position to a sincere belief in essential Christianity. I do not now start from a prepossession in favour of survival or any other doctrine and select arguments to prove it - that is a reversal of the process. Like Wallace, I started as a sceptic and was convinced by the weight of the facts.

Incidentally they compelled me, as they have compelled many others, to consider their bearing on the Resurrection of Christ. If this were a mere theological dogma, I should have avoided it here as I have avoided as far as possible all theological dogmas. But if it was *a fact*, it was, as St. Paul considered it, absolutely fundamental. In an age so sectarian that it produced fourteen other apocryphal "gospels" besides the four adopted as canonical, an age in which converts could claim to follow, some Paul, some Cephas, some Apollos, and some Christ (I Cor. 1. 12), St. Paul laid down the Resurrection as a reality without which all Christianity would be mere opinion. He did not seek to prove this because he was a Christian; he became a Christian because he had proved it. It is the same to-day with a large number of persons.

It is agreed by many that if men would adopt the moral principles of Christianity, their political opinions and interests would not lead to armed conflicts because they would be restrained from enmity and violence by the principles. But if those principles are founded in a real evolutionary law directed to the development of a spiritual being, belief in them must, as heretofore, rest on a basis of actuality. They must, as Myers pointed out, rest on the evidence for "a real spiritual world of *things*, concrete and living, not a mere system of abstract ideas." It is for this reason that I have endeavoured to show the connection by which the clue of facts leads up to the fundamental postulate of Christianity.

There is now a wide-spread demand to know what the facts are; and being familiar with these matters since 1889, having the privilege of friendship with most of the distinguished men from whose works I have quoted, and having seen nearly all the phenomena myself under strict conditions, I may be able to give a summary to serve as an introduction to more extended reading on facts which have a close bearing on personal life and conduct for every man and woman, and are pregnant with great changes in scientific and religious ideas.

It is necessary to give a rapid glance at modern science, because this is so intimately connected with its supernormal extensions that these latter cannot be understood without fairly clear ideas on Matter and

Energy. I shall, however, make this glance exceedingly brief, only premising that some such definite knowledge is absolutely essential to comprehension of phenomena which at first sight seem irreconcilable with Physics.

Reproaches are sometimes levelled against the S.P.R. (London) and the International Metapsychic⁽¹⁾ Institute (Paris) that they confine themselves entirely to the scientific side, and maintain a neutral or even a sceptical attitude to all religious inferences. Such reproaches are unjustified *unless the scepticism extends to facts verified by other experimentalists*. Both the S.P.R. and the I.M.I. are scientific bodies. "Science" is the verification of facts and their *proximate* causes; it leaves primary causes to Philosophy. The business of a scientific society is to verify facts and to propose working theories, and their sceptical attitude to spiritualistic inferences is a valuable asset to the latter. Very few men are capable of honest and open-minded agnosticism, and it is useful to have the facts substantiated by persons who cannot be accused of religious or spiritualist bias.

(1) "Metapsychic." This term was adopted by the International Congress of 1923 to designate all investigations outside normal psychology.

But in a work which, however modestly, endeavours to show consistency and reason running through the phenomena, it is impossible to avoid the religious implications, because everyone, except some professional "researchers," feels at once that the crucial question is the real existence of the spirit of man and its survival. This is the basis of all religions and (subconsciously) of all morality excepting the ordinances that every society must make if it is to hold together at all.

Even experimentalists on the supernormal are influenced by their positive or negative attitude to this question. Professor Richet admits that the very *raison d'être* of the new science is that the forces studied are *intelligent*. It is no violation of his courteous hospitality to say that when I said to him that "unseen intelligent forces" seem to me not very different from "spirits," he made a deprecatory gesture and laughed. His position, as explained in his book (p. 607), is that though these forces do show intelligence of a human type, both in earnestness and levity, knowledge and ignorance, they are under such totally different conditions that they cannot properly be called "human" - the brain, bodily senses, and relation to Matter, Time, and Space, being essential to all that we know as "Man." Those who (like F. W. H. Myers and Sir Oliver Lodge) define humanity by the qualities of memory, affection, and capacity for spirituality, take a different view, and consider the body as the material representation only - not essential to the human Self, in which I concur. The difference from Richet is really one of definition.⁽¹⁾

(1) Richet defines man as does the Quicunque Vult, (!) "the reasonable soul and flesh is one man," and on this definition the Athanasian creed demands a corporeal resurrection to reconstitute the human personality.

But while unable, from the nature of the case, to avoid the bearing of the phenomena on Religion, because they are almost meaningless apart from that bearing, I have been careful to avoid direct references to the creeds except in the one crucial case. Creeds seem to me the human formulations of mysteries most of which transcend the powers of language; they are the forms in which earnest men having very various degrees of enlightenment have cast their perceptions. I am not competent to discuss abstruse theological questions, but it seems clear that creeds are necessarily open to restatement as knowledge increases, though such restatement may be of form rather than of substance. Formulas will inevitably be modified to accord with fresh facts. They have already been much modified: a Great Assize followed by everlasting reward or punishment has been given up by all thinking men and women, and this is tacitly admitted by the Churches, though they have not as yet put any very definite ideas in place of the primitive concepts.

The prime necessity at the present day is to set in order the substantiated facts, to show that these are consistent with each other, with religious history, and with the deepest intuitions and instincts of mankind. The present Bishop of Durham, Dr. H. Hensley Henson, in his episcopal Charge (1924), tells his clergy that "men of necessity make three main demands on their religion - that it shall provide them with a tolerable explanation of the Riddle of Existence: that it shall give them a sufficient version of duty: and that it shall bring them strength to fulfil the obligations which perforce they acknowledge."

The metapsychic facts fulfil the first demand; they imply that the evolution of character is the purpose of life, and by enabling us to discriminate between legendary "miracles" and real "signs" of supernormal power, they immensely strengthen the intellectual position of Christianity. F. W. H. Myers said that without these facts there would a century hence probably not be an educated man who would believe in the Resurrection of Christ, whereas with these facts there will probably be none who disbelieve it. They render totally

unnecessary the notion of the resuscitation of a corpse.

There is, however, one aspect of the matter on which I feel it impossible to be silent. Children are still taught the Creation myths, the Deluge, the Tower of Babel, and the early Hebrew legends *as facts*. Their religious instincts are thus poisoned at the source. They soon discover that no reasonable adult believes these things, and religion becomes to them an elaborate pretence. The injury thus done to the growing mind is incalculable and can hardly be over-stated. Parents can to some extent correct this pernicious school "instruction" by pointing out that the real meaning of the Edenic story is that we are all born into the garden of the world to make it beautiful; but they very rarely do. No teacher who has the new knowledge will deem it necessary to start with legends whose real historical significance is quite beyond the childish mind, nor will try to impart advanced knowledge prematurely. A child's religion begins in rightdoing, and should not be based on any theological system whatsoever, but on Love and Duty. This book has no propagandist intention. The new facts do not, and cannot, constitute a new religion in any sense, but taken along with the "Higher Criticism" they make the Bible understandable. My purpose has been to keep closely to leading facts and the chief inferences from them, putting forward no more than has been proved, and not entering into abstruse arguments on the limits of the subconscious. I have even scarcely mentioned the chief difficulty regarding survival; but in view of some criticisms that have been passed on this subject it is perhaps advisable to say something at this point.

If we are to regard every human personality as "an immortal soul" there is no getting away from the idea that all the creatures called men and women, from the anthropithecus onwards through all savage races for the last hundred thousand years, up to the most degraded races of our own day, must be supposed to be existent somewhere. This is much more incredible than any of the supernormal facts.

It is to some extent an academic question, because at the present level of development, survival seems an experimental fact, certainly for a time. Immortality is another question altogether, for the solution of which data are few.

The explanation may be involved in the profound distinction (long since recognized by Orientals) between the Self and the personality. An English baby brought up in China by Chinese would grow up into a very different "person" than in England, while remaining the same Self. If the personality is the evolutionary expression of the Self in response to a given environment, it is necessarily transformable and progressive. Orientals solve the difficulty by re-birth. It must remain for us an open question, further complicated by the fact that all indications point to a future life under conditions that transcend all our notions of Time.

A distinguished scientific man has recently said that if the surviving mentality is such as is revealed by most "spirit-communications," he would prefer extinction - a very reasonable remark, though it would also apply to most villagers' conversation, and to that of many others than villagers. A very large proportion of such alleged "communications" are empty, frivolous, or vapid; some are false. This gives rise to the not unusual impression that nine-tenths of what "comes through" is valueless. That figure is perhaps rather too high; I should put it at about three-fifths, taking account of the whole mass of "scripts." If they are from "spirits" we may surmise that the automatist is attracting those like to himself; if they are from the subconscious the inference is still more unflattering. As some sitters get only rational and useful matter, it would be well for those who complain that they get empty, false or foolish "messages" to be cautious before impaling themselves on one or other horn of the obvious dilemma. Those who say that nothing not already known ever comes by automatic writing are referred to Mr. Bligh Bond's *Gate of Remembrance* (Blackwell, Oxford), which contains the story of the revelation of lost sites at Glastonbury by this means, proved true by actual excavation, and to the predictions given in p.82 and following. But whether the surviving personality is of the low type that in many cases it certainly seems (if the origin of the scripts is what it claims to be) depends on ourselves. If we elect to live according to the flesh alone, for pleasure, gain, or self-importance, that would be just the mentality that naturally would survive, and its extinction, or even its improvement, seems likely to be a painful process.

That is all that vitally concerns us. There is no need to seek to bring all life under one formula. We can leave abstruse questions alone. Finally, I would repeat that this book is written for those who wish to know what classes of fact are really substantiated, with the conclusions to which they point, and are willing to give some quiet thought to the matter. The facts stated are not, or should not be, controversial. Each person who thinks them over calmly can form his own conclusions, but it is worth some trouble to understand the position created by discoveries that are already producing such far-reaching effects both in Science and Religion that so distinguished a biologist as Professor Driesch can say publicly the words that I have placed

at the head of my first chapter.

In the experiments on supernormal photography the mediums were not permitted to touch the plates in any way. I hold the certificates of my co-experimenters confirming my own statement.

Stanley De Brath
Weybridge, July 1925

The Scientific Aspect of Supernormal Facts

"The actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist."

Hans Driesch, D.Phil., LL.D., M.D., Professor of Philosophy, Univ., Leipsic

THIS quotation is from an article by the distinguished biologist who has recently been lecturing to scientific audiences at the London University, in The Quest of July 1924. The article is *On the Biological Setting of Psychical Phenomena*; its purpose is to show that the mechanistic theory of life is inconsistent with experimental facts. Life is not a mere mechanism.

He was apparently led to his conclusions by the study of the supernormal facts (as was A. R. Wallace), but he has supported them by some crucial physiological experiments. If two out of the four cells first formed in the fertilized egg of certain marine animals (sea-urchins) are removed, the remaining pair develop into a perfect animal, but halFSIZE. This, and other experiments, show that the primordial cells of an organism are not appropriated to the production of specific organs, but that each cell contains the potentialities of the whole.

This is the fundamental distinction between Mechanism and growth: no part of a mechanism can be removed without impairing its function: Life only can make good the parts removed. There is a psychic factor, and the supernormal phenomena illustrate its nature.

1. The Genesis of Modern Science

In order to make the position clear, the psychic facts must be linked up with Science generally, for the sake of the unbroken sequence, and I will therefore take a hasty glance at what everyone is supposed to know, because these things lead into one another in a manner not generally recognized.

In the "good old times" of the fourteenth century, when there was no drainage of any kind and all household refuse was thrown into the streets; when one-fourth of the whole population of Europe died of the Plague (the Black Death); when thieves, coiners, and clippers were hanged publicly in batches; when heretics were burned alive, and women were drowned or burnt for witchcraft; when England was engaged in the Hundred Years' War to maintain a shadowy claim to be suzerain of France, a German monk named Schwartz seems to have discovered or brought to notice a new explosive.

This was felt to be so valuable an invention that it was speedily adopted, and Chemistry came into respect not the less that it was by the many thought to be diabolical. Later this invention produced some very far-reaching results - it was a main factor in bringing the Feudal System to its end by enabling the Crown to have the monopoly of that useful instrument of applied science known as Artillery, and it struck the first really serious blow at the authority of the Papacy by encouraging kings to maintain standing armies of professional soldiers. It was all very well to absolve subjects from allegiance to a monarch who could only dispose of baronial levies, but became futile when he could deal with rebels with grape-shot, and batter down any baronial castle. Other merely intellectual discoveries were less practical and attracted much less attention.

In 1540 a Pole named Koppernigt (Copernicus) pointed out that observations show reason to conclude that the earth is not the centre of the universe, nor even of the solar system, and that if it be moving round the sun, all the phenomena of seasonal change are simply accounted for. This being contrary to common-sense, to received opinions, and to Holy Scripture, was ill-received and remained in abeyance for seventy-three years.

In 1608 a Dutchman named Lippershey arranged two lenses as a telescope. In 1613 an Italian, one Galileo, improved it and showed that the moon is a sphere. The professors of Padua University refused even to look

through the instrument. He also made experiments on gravitation and discovered its chief laws. He favoured the Copernican theory, but the Holy Office (not the Pope) denounced it as "I absurd in philosophy and formally heretical." Galileo had to recant, but was gently dealt with. The story *Eppur si muove* is a fiction.

2. The Experimental Method

Another seventy-three years elapsed, and in 1686 an Englishman named Newton published a book on mechanics, in which he showed, among a few other things, that a heavy body in motion will go on at the same speed in a straight line for ever till arrested or deflected by definite forces. In fact it will go on till there is something to stop it; not, said the critics, any very notable discovery. It was notable, however, for it substituted real forces for the usual notion of "affinities" and "tendencies" as the causes of motion. He also calculated that if gravitation extends as far as the moon, that would account for its fall of fifteen feet per minute towards the earth, and, in conjunction with the despised First Law above-mentioned, would also account for its orbit. He also found that all other planetary notions could be similarly explained.⁽¹⁾

(1) Newton did not discover gravitation, and the story of the apple is a silly fiction. Gravitation was discovered by the first palaeolithic flint-chipper who dropped his flint on his foot. He did not kick it because his toes were bare, and he did not swear because he had not yet learned how, but he discovered that heavy bodies fall vertically. Galileo made the next step and Newton applied it to astronomy.

The Copernican astronomy, condemned by Catholics and Reformers alike, was proved true by results, but Newton himself was violently assailed, as all great discoverers have always been. He wrote to his friend Oldenburg:

I see I have made myself a slave to philosophy, but if I get free of Mr. Lucas' business, I will resolutely bid adieu to it eternally, except what I do for my private satisfaction or leave to come out after me; for I see a man must either resolve to put out nothing new, or to become a slave to defend it.

Fortunately his love of truth prevented that resolution being kept; he discovered and published a good many other facts, all of which are dependent on the invariable laws of that invisible entity which we now call Energy. He invented the differential calculus in his spare time to make his work easier, and it may reasonably be claimed that modern science, based on experiment instead of argumentation, begins with his name. Again about seventy years after Newton, towards the middle of the eighteenth century, when the mathematics of the Principia had won their way, a group of Frenchmen, of whom the most distinguished were Lavoisier and Laplace, established by experiment the general principles of physical science that have prevailed ever since. Lavoisier, for instance, discovered that the "ash" of a metal is heavier than the metal from which it is derived; and he drew the remarkable inference, much disputed at the time, that something had been added to the metal. That "something" he isolated and named it Oxygen, and on that he founded the chemical nomenclature that has been in use ever since, by which the structure of a compound is described by its name. Laplace, adopting Newton's astronomy, developed the brilliant theory known as the Nebular Hypothesis. Thenceforward, continuous progress followed the Experimental Method which consists in examining closely small or exceptional facts of Nature which the average man disregards or denies.

Two more landmarks must be noted: In 1841 Faraday found that the motion of a wire towards a magnet generates a tiny pulse of electricity. This trifle grew into the immense electrical industries of to-day.

Five years later Grove, in his *Correlation of the Physical Forces*, showed that electrical, magnetic, and thermal energies are mutually convertible in mathematically exact and invariable quantities; they are, in fact, different forms of the same thing - invisible, intangible, and imponderable Energy - the proximate cause of all change whatsoever. This last discovery needs more than a passing notice, for it revealed something in Nature radically different from the crude chemical atomic Matter which was then thought to be untransformable and is now artificially transformed with difficulty, and in very small quantities, whereas heat is easily transformed into motion, magnetism, electricity, light, and chemical change, and vice-versa.

A fairly definite concept of Energy is absolutely essential to any understanding of the supernormal facts. Here again, however, we need not trouble ourselves about what Energy may be in itself. For practical purposes it is "the power of doing mechanical work," i.e. the power of producing visible motion or changing the state of matter, from solid to liquid and liquid to gas, or otherwise. Energy can be stored (potential, as in a coiled spring or a raised weight) or it can be kinetic (active, as actual motion). For instance: Potential

energy is released (as heat) by the combination of coal with the oxygen of the air-changes water to steam, no pressure can stop this-the pressure and expansion of the steam in the cylinder drives the engine - thus converting the heat into motion. This motion is measurable in foot-pounds, i.e. the unit of power being 1 lb. raised 1 ft. against gravity. Every change in Nature - the wind, the tides, growth of plants, flow of rivers, fire, light, and chemical change of all kinds - is produced by invisible intangible energy. Gravitation, Heat, Light, Electricity

Nervous Power are all forms or manifestations of energy. Solar energy grows the wheat, its energy is communicated to the body as food, and expended in physiological acts, and is "dissipated" as lowgrade heat, but not destroyed. It is remarkable that a cold wind or a fall in the temperature of the room is often concomitant with supernormal physical phenomena. This indicates a loss of energy by the environing atmosphere, and is important as indicating some clue to the source of energy utilized.

The physical energies are interconvertible in exact quantities (e.g. energy required to raise 1 lb. of water 10 Fahr. = 772 foot-pounds). Energy in itself is not intelligent, but can be directed. All manufactured articles are the results of energy directed by human minds. Engineering science is the science of directing the energies of Nature to the service of man. Natural objects and phenomena are the results of energy directed by the Cosmic Mind.

This energy requires a vehicle or medium for its transmission; and as the form of energy called light has a measured speed and comes to us from the sun and stars, it is inferred that all space, including that occupied by material things, is permeated by an imponderable, elastic, frictionless, invisible substance which has also a very high rigidity and is called the Ether. It is only imponderable in the sense that water is imponderable in water, but it has a whole realm of Physics to itself. It's qualities are contradictory from the point of view of ordinary physics.

Latterly, the analysis of the chemical atom has shown that our solid ponderable Matter is not a self-existent ultimate entity, but it also in the last analysis is a form of impalpable energy, being simply a more permanent form of etherial relation than the so-called physical forces. It is said to consist of protons and electrons in motion at planetary velocities in atoms themselves ten thousand times too small to be seen by the microscope.

This, which is much more unimaginable than any of the supernormal phenomena, is readily accepted.

Why? We may suspect that the reason is that it makes no claim on morality. This, however, belongs to the religious aspect and not to the scientific.

3. The Present Position of Science

In short, starting with the first application of chemistry to political life (as a foretaste of its benefits still in store in the shape of high explosive and poison-gas), there have been discoveries that have revolutionized the arts of peace and war, and all point to the impermanence and quite secondary importance of material things compared with the character that makes use of them.

There is also great confusion of mind between the relativity that includes Matter and that which does not. The materiality of the electron (if it is material) is very different from the materiality of the chemical molecule. But, however the chemical atoms came into existence and whatever their composition, the atoms that we know as oxygen, iron, sodium, etc., are at the base of the relations in which we exist. Space is the distance measured in three directions between real or imagined masses; Time is rate of change, either in material things like the ageing of a tree, or in position as of the earth with respect to the sun. The actual duration of the minute and second is inversely proportional to the mass of the earth; on a larger planet the pendulum would swing faster, on a smaller one slower than with us; our notions of Time are bound up with Matter, our bodies are made of it and our senses are related to it. We really know three, and only three, kinds of reality in this relation - Matter, Energy and Mind. All that has weight belongs to the first: all change of form is caused by the second: and all living things (and probably all inanimate things also) are, as Professor Driesch shows, products of energies *directed* by Intelligence (Mind): all art, literature, inventions, and human activities are mind in action; and Churches, nations, and parties are but groups of minds in different modes of manifestation. We need not go behind this for our study of the supernormal facts, though the explanation of them may take us into that etherial realm whose physics science has begun to explore.

This consideration will relieve us from the perplexities of the Fourth Dimension and Einstein's Time-space - speculations almost as mysterious as the peregrinations of the young lady named Bright, who would travel much faster than light. She started one day in a relative way and came back the previous night!

4. The Conflict of Science with Theology

After Grove a whole galaxy of new sciences came into being, and showed uniformity of law pervading a universe so vast that its spaces are estimated in light-years - light, travelling at 186,00 miles *per second*, taking centuries to reach us - extending to unimaginable depths of time and space. All change was recognized to be by the transfer or transformation of Energy; the earth is not the centre of the universe, but one of the smaller planets attendant on a sun which is but a minor star; and Man was developed from a lower animal form.

The Churches, which had ignored (and, as Dean Inge remarks, still ignore) Copernicus' abolition of a local heaven in the sky, were seriously alarmed by Lyell's *Geology* and Darwin's *Descent of Man*. They elected to stand on the inerrancy of the Bible, though Origen (A.D. 250), whom Hamack considers "the most distinguished and influential of all the theologians of the ancient Church with the possible exception of Augustine, "had shown that the value of all the Old Testament narratives (the New Testament was not yet compiled) lies in their reception as *vehicles of spiritual ideas*, independently of their authenticity, and had ridiculed their literal acceptance. Unable to perceive that this view would have made any conflict with scientific discoveries impossible, the Churches identified Religion with an infantile theology. In conflict with facts they were of course defeated all along the line, and lost prestige accordingly.

Now Science is the verification of facts sensorially perceived and discovery of their proximate causes; and in the laboratory, the observatory, and the dissecting-room only physical facts can be verified. Their interpretation can only be by such few laws of energy as have yet been discovered. So long as Science stands on that ground, she speaks with the voice of truth - her facts are established, and her theories are admittedly provisional working hypotheses.

But sundry professors, irritated by the clerical attitude, went much farther than this, and leaving the province of Science for the realms of Philosophy, they undertook to formulate a philosophy of life, forgetting that "science" is "knowledge," not "wisdom," and that any valid philosophy must cover all facts - physical, biological, historic, aesthetical and ethical. Haeckel undertook to answer the Riddle of the Universe, and dismissing genius, art, music, religion, and ethics (in short, the phenomena of Mind) as "epi-phenomena" - chance by-products - he declared that thought is a secretion of the brain impossible without phosphorus, that Mind is a product of Matter and Energy, and that all things proceed from a ceaseless interchange of energy undirected by conscious Intelligence. He says:

The development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever; what we call "design" in the organic world is a special result of biological agencies ... all is the result of chance ... Our own human nature" which exalted itself into an image of God in an anthropistic illusion, sinks to the level of a placental mammal which has not more value to the universe at large than the ant, the fly of a summer's day or the smallest bacillus ... The Conservation of Energy "rules out the three central dogmas of metaphysics - God, Freedom, and Immortality " - (Riddle of the Universe, p. 87.)

This doctrine of remorseless and conscienceless competition by the Struggle for Existence and Survival of the Fittest, repeated in cycles of endless change till the earth falls into the sun, was proclaimed as the last word of modern science. Nietzsche, who declared that he had searched through the New Testament without finding one noble thought, stigmatised Christianity as "a slave-religion," and claimed that the superman is "above good and evil." He asks, "What is more harmful than any vice?" and supplies the answer, "Pity for the weak and helpless."

This release from moral responsibility was found so attractive that it spread through Europe like a contagious disease. Germany in particular went back twenty centuries to the ethics of the Roman Empire, and sought to re-establish the Roman *Weltmacht*. Europe has reaped in the Great War and the burdens it has left behind it the first crop of its sceptical sowing. There is still a harvest of classwar, race-war, poison-gas, incendiary bombs and high explosive, awaiting maturity or weeding out.

5. The New Departure

This neat and final materialistic theory accounted for everything except the selective and directing forces of life, right and wrong, genius, supernormal phenomena, and a few other things like unselfish love and heroism, and the character by which men and nations live. It is not a philosophy, because it leaves matters of the highest importance unrecognized and unaccounted for. It might have been judged by its fruits independently of reason; but it has been rudely upset by undeniable facts proving the existence of forces of quite another order than the physical.

The physical forces are unintelligent, they show no volition - chlorine will bleach or asphyxiate, electricity will light, warm, or kill with sublime indifference. The new forces are intelligent and volitional-they produce living or semi-living forms; they cognise the past, the distant and (sometimes) the future. They began in unaccountable "rappings" that conveyed "messages," and these weak things which seem chosen to confound the wise have forced their way into public notice after seventy years of denial, doubt, ridicule and obstruction.

There are always, however, men aware of the immense difference between facts and opinions. They knew that Science dates from the adoption of the experimental method instead of dialectic, and they applied that method to the alleged phenomena.

The new departure had astounding results. Expecting to find the phenomena illusions or frauds, they found them true. Crookes, the eminent chemist who discovered thallium, said: "I do not say this [materialization] is possible; I say it is true." Wallace, who started in complete scepticism, said: "I was convinced by the weight of the facts." In 1882 the Society for Psychical Research was founded under the presidency of Henry Sidgwick, Professor of Moral Philosophy in the University of Cambridge, by Edmund Gurney, F. W. H. Myers, Andrew Lang, Professor (now Sir William) Barrett, Mrs. Sidgwick, F. Podmore, Lord Tennyson, Lord Rayleigh, and Professor Adams. Its programme was the examination of (1) Telepathy, (2) Hypnotism, (3) Sensitives, (4) Reports on apparitions, monitions, "haunted houses," and the like, (5) Spiritualist phenomena, and (6) historical data.

Extensive experiments were carried out on the first, and observations on the fourth items of this programme, resulting in the definite proof of influence from mind to mind; but the methods of the Society being chiefly by "research officers" investigating sporadic phenomena of the fourth class, it was largely dependent on the views of individual critics. Spiritualistic séances being rarely conducted under rigid systems of control and mostly without any control at all, they were generally assumed to be fraudulent, fell under the ban of the Society, and dropped more or less out of investigation; and the decision not to employ "professional mediums" (i.e. specially gifted persons) cut at the root of experimentation. As time went on, dialectical discussion tended more and more to displace experiment, except such as was carried on by private enterprise, and for the records of systematic and scientific experiment on objective phenomena we have to look to France, Italy, Germany, and Poland. There are two, and only two, methods of scientific progress - (1) direct first-hand experiment; and (2) study of the works of those who have so experimented. The practical English mind has devoted itself with immense success to the former in physical and mechanical science, but despite the pronouncements of so practical a man as Mr. Gladstone that psychical research is the most important scientific work of the day and of Mr. G. F. Romanes, F.R.S., that "if the alleged phenomena are true, they would be of more importance than any other in the science and philosophy of our time," this kind of experimentation has been systematically neglected in England. This is the more surprising as the objective facts are not only the guarantee of reality, but throw much light on the subjective group, whereas the subjective facts are of little or no help to understanding the objective. It is not too much to say that the former cannot be explained at all without the latter.

The Objective Facts

"Before experience itself can be used with advantage there is one preliminary step to make, which depends wholly on ourselves: it is the absolute dismissal and clearing from the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deduction from them afterwards"

Sir John Herschell

THREE questions at once present themselves with reference to the many allegations pressed upon us:

- (1) What are the facts definitely substantiated by scientific methods?
- (2) What is the evidence for them?
- (3) What is their use and value?

I shall take the second question first, because after briefly disposing of that I can proceed to the facts themselves.

1. The Witness to the Facts

The evidence bulks very large and is daily increasing. Hundreds of persons have seen some of these things. The number of men of science who have experimented to test their truth is already considerable. The mere bibliography occupies two closely printed pages in Professor Richet's Treatise on the subject, and among these witnesses I may quote the following: Professor De Morgan (1863); The London Dialectical Society's Report (1870); Sir William Crookes, F. R. S. (1874); Dr. A. R. Wallace, O.M. (1875); Professor Zollner (1879); Professor Aksakof (1890); Professor Brofferio (1892); F. W. H. Myers (1902); J. Maxwell (1905); Professor Hyslop (1905); Professor E. Boirac (1907); Sir William Barrett, F.R.S. (1908); Sir Oliver Lodge, F.R.S. (1909); Professor Calderone (1913); Dr. G. Geley (1919) Dr. von Schrenck-Notzing (1920); Professor Richet (1922); Dr. E. Osty (1923); also a large number of men of standing and position - Chiaia, Schiaparelli, Gerosa, Finzi, Morselli, Foa, Bozzano, Botazzi, all university professors in Italy; de Gramont, de Rochas, Segard, P. Curie and Mme. Curie, d'Arsonval, Courtier, Watteville, Dariex, and Sabatier in France; Ochorowicz in Poland; Cromwell Varley, Edmund Gurney, Feilding, Carrington, Professor and Mrs. Sidgwick, F. Hodgson, and others in England.

Each of these has testified to some one or other (some to many) of the facts, though varying greatly in their interpretations; not to speak of the immense mass of observers mentioned in the *Proceedings* of the English and American S.P.R., and the recently published certificate of over 100 German doctors and scientists to the genuineness of Schrenck-Notzing's experiments at which they were present, and the similar declaration of 35 highly-placed literary and scientific men in Paris. I have given the foregoing dates to show the continuous development of the subject, but some of the writers have published works both earlier and later than the dates quoted. It is to be remarked that nearly, if not quite all, of these men were entirely sceptical at the beginning of their investigations, and that none of them were convinced by casual séances, but only by long-continued and patient experiments. Even newspapermen have nearly given up scoffing!

2. Two General Aspects

The facts testified to have two leading aspects - the Scientific, known as Psychical Research, and the Religious, known as Spiritualism. It cannot be over-emphasized that the basic facts are the same in both, though spiritualists recognize some (such as communications from the Unseen) that are not yet admitted as facts by most men on the scientific side(1) All important discoveries have these two aspects; it is only necessary to recall the names of Galileo, Lyell, Lamarck, and Darwin to perceive that their discoveries had

far-reaching religious implications and provoked as much opposition as the supernormal facts have now to encounter. It is a curious and melancholy reflection that from Copernicus and Newton to Pasteur and Richet, every great advance has been received with determined hostility by many of the very men whose position, whether in science or religion, made the reception of truth their special function and duty.

(1) Nevertheless, no sharp line can be drawn: some distinguished men on the scientific side (such as Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Sir A. Conan Doyle, Professor Hyslop, Professor Bozzano, and a large number of the members and associates of the S.P.R. are convinced of survival and communication. Meanwhile, I strongly deprecate opposition between those who accept rather more and those who accept rather less than has been formally proved, or account for the facts in diverse ways. The one side is typified by men like Sir William Brewster, who said "Spirit is the last thing I will give in to," and the other by fanatical spiritualists who scorn the scientific investigations fundamental to their own position, for nothing out of harmony with Science will get any extended hearing. The whole difference between Psychical Research and Spiritualism lies in the treatment of the same facts by two types of mind: the one works for the pure science which appeals only to the few; the other seeks to turn the many to a recognition of spiritual verities.

As for certain chemists and physiologists who deny or condemn the whole, no man's opinion is worth anything on a new science, on which he has not experimented carefully, after studying the work of his predecessors.

3. What are the Facts?

They fall into two classes:

(1) The Objective - where some visible, tangible, or fulfilled result remains for examination. These are - Movements of heavy bodies without apparent contact (telekinesis); Materializations; Healing; and Supernormal photography.

(2) The Subjective (mental or psychological) such as Clairvoyance, Crystal-vision, Lucidity, Telepathy, Prediction, and the like.

It is not easy to draw a clear line between the two; some phenomena partake of both. Prediction, for instance, is entirely subjective till the prediction is fulfilled. Dowsing for water is subjective till the water is found. Automatic writing is subjective as to the method, objective in respect of the matter written.

The facts of the objective group are the very foundations of psychical research, because they are the visible, tangible proofs that we are dealing with very much more than the subconscious faculties of the mind to which the subjective (psychological) phenomena are often entirely referred. It is impossible to ascribe to subconsciousness an ectoplasmic materialization which has been photographed by flashlight, or a photograph produced where there has been no visible object present.

I shall deal in this section only with those facts that have been absolutely and repeatedly proved: there are others concerning which we should suspend judgment.

The chief progress here has been made in France, in Germany, in Italy, and in Poland, especially in the first-named country, where alone there has been found a wealthy man sufficiently imbued with a sense of the importance of the subject to endow during his life-time an institute for experimental work.

(1) A bequest of 400,000 dollars has recently been made to endow a Chair of Psychical Research in the University of Columbia, U.S.A.

4. The International Metapsychic Institute (Paris)

In 1920 Mr. Jean Meyer, having received indubitable proofs of the reality of the phenomena, founded this Institute, placing it under the honorary presidency of Professor Charles Richet, and inviting leading men of science to be members of its Council and to *conduct actual experimental work* under the directorship of Dr. Geley, my great friend whose recent death by the crash of the aeroplane in which he was travelling from Warsaw to Paris we profoundly deplore.

Its laboratory is furnished regardless of expense, with automatic and self-recording weighing machines, photographic appliances and every possible aid to observation. It is locked off from all other rooms and is not entered by any persons but the experimenters and friends they may see fit to take with them. The method pursued is to make physically impossible any fraudulent imitation of phenomena, as I have myself

seen. Thus for telekinesis the medium is seated in a small locked cabinet of closemesh wire-netting. The lighting is controllable by switches from a feeble red light to powerful electric flashes. Almost all experiments are carried out in the light, modified according to requirements.

5. Telekinesis

The movement of objects without physical contact has been carefully verified, and this first and very common phenomenon need not be minutely described. The most exhaustive experiments were made by Mr. W. J. Crawford, B.Sc., of Belfast, for three consecutive years. In his *Reality of Psychic Phenomena* and other works he shows: (1) that the medium being seated on a chair placed on the platform of a weighing machine registering to 2 oz. there is a loss of weight while the phenomena are in progress; (2) that there is an invisible, or dimly visible, connection between the medium and the object displaced; (3) that even in its invisible condition this (ectoplasmic) connection can carry power-it is a vehicle of energy; (4) that a strong light disperses the power; (5) that a moderate light can be borne without interference with the results; (6) that this connection can assume mechanical forms, rods or cantilevers; (7) that these, even when invisible, can discharge an electroscope; and (8) that verbal requests modify results.

6. Ectoplasmic Forms

The most striking result obtained at the Paris Institute is the verification of ectoplasmic forms.

It has long been known, and confirmed by such careful experimentalists as Dr. A. R. Wallace and Sir William Crookes, that from certain mediums in the trance state there emanates a tenuous substance which assumes animated forms such as faces, hands, and feet, having to sight and touch all the appearances of life. This has been amply confirmed in the locked laboratory of the Institute by repeated experiments extending over many months. The substance is highly ideo-plastic - capable of being moulded by mind.

The medium having been completely undressed and reclathed in black garments provided, and moreover having been most thoroughly examined medically, was seated in a chair screened from light by curtains, and speedily fell into trance. The experiments were conducted by dull red light. The first appearance of ectoplasm was in form of luminous patches which coalesced into a larger mass in which there grew, under the eyes of the spectators, living faces and forms. The eyes move, the mouth smiles, and the hands grasp. All were photographed by flashlight in the whole course of their genesis and disappearance. The entire process is described in full detail in Dr. Geley's last book, *Ectoplasmie et Clairvoyance*, and also in *From the Unconscious to the Conscious*. The photograph in the frontispiece is reproduced from Dr. Geley's original by kind permission.

In a paper read before the Metapsychic Congress at Copenhagen in 1921 Dr. Geley says:

The ectoplasmic phenomenon is a physical extension of the medium. During trance a portion of her organism is exteriorized. This portion is sometimes small, sometimes considerable. It is first observable as an amorphous substance which may be solid or vaporous; it then takes organic form (usually very quickly) and there appear forms which, when the phenomenon is complete, may have all the anatomical and physiological characteristics of living organs. The ectoplasm has become a Being, or fraction of a being, but always in close dependence on the body of the medium, of which it is a kind of prolongation and into which it is absorbed at the end of the experiment ... This fact is established by flashlight photographs of materialized forms, impressions of them on clay, putty, and lamp-blackened paper, and hollow casts of them in paraffin wax. The ectoplasmic phenomena are the same in all countries, whoever the medium and the observers may be. Crookes, Dr. Gibier, Sir Oliver Lodge, Professor Richet, Ochorowicz, Professor Morselli, Mme. Bisson, Dr. Schrenck-Notzing, Dr. Geley, Dr. Crawford, Lebedzinski and others have given rigorously concordant descriptions.

Apart from its far-reaching philosophical implications, the phenomenon is relatively simple, but much cumulative work was needed to reach precise ideas on its genesis. Among such work, that which refers specially to the nature of the substance is highly important. It appears under three aspects, the vaporous and the solid or the semi-solid. Both have been observed with powerful mediums such as Mr. Eglington and Mme. d'Esperance. It is curious, however,

that the first observers did not establish the systematic and invariable relation that exists between the shapeless ectoplasm and the completed materialization - the latter is developed out of the former, sometimes very slowly.

Dr. Geley continues:

In 1909 Mme. Bisson made the acquaintance of Eva C. (Marthe Beraud) and began to work with her. She observed that Eva's head and face were covered with a kind of white substance which changed her aspect ... In 1910 Professor Schrenck-Notzing took the matter up and worked with Mme. Bisson. His investigations and those of Dr. Geley, both with Mme. Bisson, were published simultaneously in France and Germany. The substance in its vaporous condition appears as a fog, more or less visible, sometimes slightly phosphorescent, which proceeds mainly from the medium's head. In this fog there appear brighter points of condensation, resembling the light of the glow-worm. Whether the emanation be solid or gaseous, it is usually rapidly organized, and gives materializations which may be abortive (partial) or complete and perfect. Both generate light; sometimes the forms are self-luminous, either completely or in places.

Very distinct analogies can be traced between the ectoplasmic process and some well-known biologic facts:

The first of these is the transformation of some insects in the chrysalis-the larva is almost entirely reduced to a white pulp and is re-integrated into new organs by interior forces.

The second striking analogy is with the emission of cold light by certain insects, microbes, deep-sea fishes, and plants; also in the first stages of decomposition of organic matter. In all these cases we observe the transformation of biologic energy into luminous energy without any sensible production of heat.

7. Casts in Paraffin Wax

The most undeniable proofs of the reality of materialization are: (1) the series of photographs taken by flashlight by Dr. Geley and Professor Richet in the laboratory of the Institute, showing the successive phases of the phenomenon; and (2) the hollow moulds of hands and feet, taken in paraffin wax. The full detail of these experiments is given in Dr. Geley's last book, *Ectoplasmie et Clairvoyance*.⁽¹⁾

In brief, the experimenters prepared in their own laboratory a special mixture of paraffin wax coloured with blue dye and impregnated with cholesterin, a chemical admitting of easy test. This paraffin, kept at melting-point by being floated on warm water, was placed near the medium, Franek Kluski. As a rule, the ectoplasmic materializations are too fleeting to be moulded, but with this medium they are rather more durable. The medium's hands were held during the whole experiments, which were conducted by weak red light, and the ectoplasmic prolongations from his body *were requested* to dip into the wax. The hands so produced became coated with wax, and by dipping two or three times, the glove so formed was sufficiently solid to retain its shape when the hand itself was withdrawn, by dematerialization, through the narrow opening of the wrist. These "gloves" being filled with plaster, gave exact copies of the ectoplasmic hands. Fragments of the gloves being detached and tested for cholesterin gave the reaction which absolutely proved that they were made from the paraffin provided in the laboratory.

(1) See P. 257. Dr. Geley says: "We had the great satisfaction of actually seeing the hands which dipped in the paraffin. They were visible by luminous points at the end of the fingers. They passed slowly before our eyes, plunged into the paraffin wax, moved in it for a fraction of a minute, came out of the trough still luminous and deposited the moulds still warm against our hands."

In the May-June issue of the Revue Melapsychique (1922) the phenomenon is more fully described in detail. The medium was Franek Kluski; his hands were held during the whole time. He was in trance and made no movement. Experimenters: Professor Richet, Dr. Geley, M. Ossowiecki. Colonel Okolowicz, Dr. Guirard, and Mdle. L. Gzeliak.

I have seen twenty-eight of these casts, some with the paraffin still adherent. They are of all kinds - single hands, open and closed; two hands clasped, some masculine and some feminine - and the two most remarkable characteristics are:

(1) *All the hands, and the foot, that I have seen show the creases and folds of the skin precisely like normal hands, down to the minute marks that are relied upon as proofs of personality in finger-print criminology. (See the photograph, P1.2, annexed of one of these casts.)*

(2) *Some of them are about half-size, but adult in anatomical structure, not round and plump like the hands of children.*

Similar experiments have been carried out at Warsaw by Mr. and Mrs. Hewat McKenzie with the same medium, and the hollow wax moulds are to be seen at the British College of Psychic Science, 59, Holland Park, London, W. II. These two disinterested workers have spent many hundred pounds in providing the opportunities to private persons who desire to see facts for themselves. A full account of their experiments is given in their *Quarterly Transactions in Psychic Science* for July 1922.

In the present connection the palmary value of these experiments is the undeniable proof of objective reality at the base of metapsychic science. We have here a series of facts as real as any chemical experiment, with the vast difference that the "forces" that produce them are *intelligent*, can, and do, comply with requests and are able to produce the forms and movements that we associate with life.

8. "Demonstration and Proof"

Of course, no proof convinces those who are fixed in their scepticism of any existence but the material. "Proof" is used in two senses, (a) for that which ought to convince (Q.E.D., *quod erat demonstrandum*), and (b) for that which actually does convince (Q.F.V., *quod facit videre*). The more a specialist has devoted himself to his speciality, the less does he know of any other and the less valuable is his opinion outside his own speciality. I will give two instances, one quoted from Professor Richet, the other my own:

M. Thiers, ex-President of the French Republic, whose eminence as a statesman no one will question, devoted himself to Philosophy after his retirement and sought the necessary mathematical knowledge as a preliminary step. His teacher showed him mathematically that every slant section of a cone is a perfect ellipse-the sum of the radii from each focus being a constant length (Q.E.D.). The statesman objected that an oblique section of a conical sugar-loaf must have a big and a little end. A sugarloaf was brought and cut before him; he received the proof Q.F.V. - (Richet's Treatise, Engl. trans., P. 597)

A very distinguished chemist, A., was discussing with an engineer "dematerialization" as proved by the paraffin gloves above described and by Zollner's experiments. He denied the possibility, from common sense, that to tie a knot in an endless cord is impossible. The engineer maintained that Zollner's experiment with the medium Slade showed that it is not impossible to the "intelligent forces." The professor maintained that this must have been a fraud. The engineer took a narrow strip of paper over a foot long, twisted it three half-turns, gummed the ends together and asked the chemist, "Is this an endless cord?" Receiving an affirmative reply, he proceeded to cut the paper along its middle line. The result was a knot in the endless cord. Professor A. was delighted at the "exposure of Slade's trick." No argument could convince him that there was neither trick nor exposure. The real explanation is simple: the axis of the paper was twisted through $180 \times 3 = 540$ in the horizontal plane; the division along the axis allowed each half to be turned through $180 \times 2 = 360$ in the vertical plane, the result being a knot in a twisted loop, necessarily produced by the mathematics of the case. Professor A. could not see this; he maintained that as this knot was produced without supernormality, Slade's *must* have been produced in like manner. Demonstration that in Zollner's experiment neither of the rotations could have been made was of no avail. (If the little experiment is varied by giving *two* twists only, the cut along the axis will give two twisted rings interlocked; if *four* twists are given, the result is two rings, one doubly linked to the other. With *three* twists, the knot was really half-completed before the ends were joined.)

Dematerialization has actually been witnessed. Crookes writes:

I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp. - (Notes of an Enquiry into the Phenomena called Spiritual, p. 93.)

Richet gives other instances (*Traite*, p. 506). These, however, are not dematerializations of ordinary matter; and the alleged passage of solids through solids, though often asserted (and I have seen what appeared to be such) requires much more detailed examination before it can be considered proven. Zollner's experiments, given in his *Transcendental Physics*, are the best yet available.

9. Note on Physical Phenomena

The laboratory experiments on physical phenomena are very little known in England. From time to time perplexed persons write to the newspaper press calling for investigation. In a recent issue of *English Mechanics* (February 1925) there appeared the following paragraph:

What is now called for is a really earnest and scientific investigation into the phenomena of materialization ... Provided the investigators were trained observers free from any taint of spiritism, they might be trusted to establish once and for all whether or not the so-called materializations are genuine phenomena; and if so, they might proceed to further investigations with a view to discovering the natural laws under which they are manifest.

This is somewhat amusing. Of course the physical (objective) phenomena are the foundations of psychical research, for they throw light upon the psychological (subjective) group, whereas the latter do not explain the former. But the writer is evidently not aware of Crookes' and Wallace's investigations: Wallace especially was a thorough-going agnostic, as opposed to spiritualism as he was devoted to natural science. Nor does he appear to know that the investigation called for has already been made at the Paris Institute by Professor Richet, Dr. Geley, and other "trained observers" of the highest standing in contemporary science and free from any taint of "spiritism." Their experiments have extended over four years in a laboratory furnished with every appliance for exact scientific work. The record of these experiments has been published in full detail and is to be found in Dr. Geley's *Ectoplasmie et Clairvoyance*. This work is a classic of the subject, and has been translated into German and Spanish; but in England so little interest is taken in the matter, that three publishers to whom I was commissioned to offer it, declined on the ground that it would not pay.

Some indication of the reason for this indifference may be gathered from the presidential address of Mr. Piddington the S.P.R in May 1924. He avows that he is not conversant with the objective phenomena, and adds:

I find in my own case that as a general rule I do not attach the same weight to the evidence of foreigners, even of Americans, as to the evidence of my own countrymen, and having no reason to think I am singular in this respect, I assume the impression to be a common one.
(1)

(1) Estimates of "national character" applied to individuals are more often wrong than right. Irishmen are supposed to be sentimental because of Irish fairy folklore and because Tommy Moore wrote sentimental songs; I have known many Irishmen, but never a one turned aside from the main chance by sentiment. Frenchmen are supposed to be excitable because they get hot on politics, but in science they are very calm and close reasoners. Germans are credited with thoroughness and logic, which is true unless touching the Vaterland. We pride ourselves, not without reason, on British good sense, but we have more sloppy epicene idealists to the square mile than there are in France and Italy together; who say, "We will urge women to refuse to bear children to become soldiers," by way of "preventing war"; who would retire from every land where a dog barks at us, reduce the Navy, and leave Australia defenceless before an overcrowded Asiatic Power which can put more soldiers into the field than the whole male population of Australia.

This is, unfortunately, quite true, and extends even to normal science. In England the differential calculus is ascribed to Newton, in Germany to Leibnitz: in France the discovery of oxygen is referred to Lavoisier, in England to Priestley, though the latter was attached to the "phlogiston" theory and called the gas "dephlogisticated air": the law connecting the volume, pressure, and temperature of gases is known as "Boyle's Law" in England (1675) and "Mariotte's law" (1676) in France; and so on. These questions of priority or independence matter very little because the laws themselves are admitted.

But in metapsychic science it matters greatly that careful and detailed laboratory work should be ignored because of the nationality of the experimenter. Mr. Piddington's analogy of an Englishman on trial before a jury of foreigners conversant with the English language but not with English life is quite misleading: guilt or innocence may turn largely on local customs or habits, but an educated man of whatever nationality is able to testify to facts. In normal science discovery is fairly evenly distributed among the chief nations. In electrical science, for instance, Faraday, Clerk Maxwell and Lord Kelvin are English; Galvani and Marconi Italian; Volta, Gramme and Coulomb French; Weber, Ohm, and Herz German. In psychic matters which are common to the whole human race there is as much sound judgement in one country as another. I do not seem to see foreigners, or "even Americans," much distressed by Mr. Piddington's opinion, and in France I happen to know that they are amused, for they are aware that their own country has made unparalleled progress in metapsychic science by applying the Experimental Method which, dating from Leonardo, Galileo, and Newton, has given the splendid results of physical science.

In France there is a regular endowed laboratory, approved by the Government as "of public utility," where careful scientific work is done by first-class men. In America 400,000 dollars have recently been bequeathed for the same purpose, In England there is as yet no such institution, and private research is most inadequately supported.

Of course, if private persons were to charge themselves with the highly technical, laborious, and expensive experiments which the writer in *English Mechanics* so innocently desires, exactly the same results would follow that have already taken place: a sceptical man of science like Wallace is "convinced by the weight of the facts": he is then under the "taint of spiritism" and is reviled by the Ignorant. Even a sceptical journalist like Mr. Blatchford meets the same fate.

The inferences to be drawn from the work of such men as Crookes, Wallace, Lodge, Richet, Geley, Schrenck-Notzing, Ochorowicz and Morselli, may well be held to be *sub judice*, but the actualities cannot be doubted by anyone who reads their works with an open mind. As long, however, as English investigators shut their eyes to the work of responsible Continental experimentalists, there will be no synthesis worth the name, but only interminable discussions by which the facts are lost sight of in the fog of insular suspicion and endless verbiage.

The Objective Facts (continued)

It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred from the (too hypothetical) conception of the spiritual nature generally, but would be inferred, or at least conjectured as probable, from some real and generally acknowledged observation.

Kant, Werke, vol. vii, P. 32

1. Hyper-Physical Photography

THIS is perhaps the most inexplicable of all the physical supernormal facts, and also one whose actuality has been most frequently established. It is conceivable that ectoplasm may be so imbued with life as to be "ideo-plastic" - expressing a formative idea latent in it; or, again, that in the cases where a recognized materialization is apparent there may be a living invisible, etherial form that takes up the ectoplasm as a microscopical preparation takes up a stain,⁽¹⁾ thus becoming visible; or that the ectoplasm is used as a sculptor uses clay; but the portraits of deceased persons that have been produced in great numbers must be due to some unknown form of actinism impressing the sensitive film. Not only such forms, but also direct writing, flowers, and designs are so produced, and that (sometimes) without exposure in the camera at all.

(1) For those who are unfamiliar with the process of microscopical preparations I may explain that a very thin slice of animal tissue presents a nearly uniform grey surface under the microscope. By adding carmine, methyl blue, eosin, osmic acid or some other stain, the nervous, muscular and fatty elements each take up a different colour, and so become distinguishable.

Mr. Traill Taylor, president of the London Photographic Society, in his lecture to the London and Provincial Photographic Association (reported in full in the *British Journal of Photography*, March 1893, and partly reproduced in *Psychic Science*, January 1925), averred that he had conducted prolonged experiments with Mr. Duguid as medium; that distrusting his own powers of observation while engrossed with the camera, he had taken with him two detectives to watch the proceedings for possible fraud; that apart from Mr. Duguid's presence in the studio, the latter was not allowed to operate or to touch the plates at all; that he brought his own stereoscopic camera, plates, and all accessories; but that nevertheless many "extras" appeared on the negatives. Similar experiments by Major R. E. E. Spencer and others are given in Sir A. Conan Doyle's book *The Case for Spirit Photography* (Hutchinson, 1919, 2S. 6d.); and a Society was formed at Birmingham, largely composed of sceptical photographers, expressly for the study of these supernormal pictures. At a recent meeting of this Society at the British College of Psychic Science (59, Holland Park, London, W. ii) they recorded the following Resolution:

The members present at this meeting desire to place on record the fact that after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained, but they assert that they have undoubtedly been secured under conditions excluding any possibility of fraud.

In November 1919 Dr. Geley and myself visited the mediums that have produced a very large number of these portraits - Mr. Hope and Mrs. Buxton - at Crewe. We took our own plates - one packet of ordinary Rapid and one of pan chromatic bought in London of Messrs. Griffin and Co., Kingsway; we signed each plate on taking it from the wrapper to obviate possible substitution, and closely supervised the whole process. Dr. Geley was familiar with photography and I have operated for over thirty years. We exposed four plates. On the two panchromatic plates there appeared clouds so dense as to obliterate the sitters partially or wholly (P1. 3); on the ordinary plates there were (1) a phrase in French, "Bonjour, vous etes le bienvenu" (P1. 4), and (2) the portrait of a lady who had been associated with my wife and myself for seventeen years, then six years deceased (P1. 5). This photograph did not reproduce any existing photograph but was instantly recognized by five persons who had known her well, including her own brother, a non-spiritualist

and sceptically disposed. I have recently, with the kind co-operation of Mrs. McKenzie, of 59, Holland Park, and Miss Scatcherd (well known as experimentalists) carried out (July-September 1924) experiments with plates specially marked and sealed by the Imperial Dry Plate Company, Cricklewood, for such experiments, with the aid of these two mediums, who were, however, not permitted to touch the plates in any way, or to take any part in the manipulation, which was done entirely by myself. An excellent portrait of Dr. Geley appeared on one of the four negatives exposed (P1. 6) and a poor attempt on another. P1. 7 is an enlargement of the face in P1. 6. I have had similar results (some portraits and some unrecognised) on my own plates and with my own camera in presence of the same mediums; and one without the presence of any known medium at all.

The faces that appear are very frequently unrecognized and have no known connection with medium or sitters. P1. 8 is one of these. The photograph was taken at Hulham House, Exmouth, on my own plates, marked immediately on opening the packet and not touched by the medium in any way whatever, developed and fixed by myself. It was one of a series taken in rapid succession that morning, only one slide being used in a very simple camera, with the same sitters (Miss Chilton, Miss Harvey, another lady, and myself), the same background (interior of chapel), no screen, and no special arrangements. Different "extras" appeared from each exposure. As an experienced photographer I certify from close and critical examination of the camera, slide, and all accessories, that the normal process was in no way departed from. The exposure was fifteen seconds. The loaded slide never left my hands till put into the camera, was never out of my sight, was removed from the camera by myself, kept in my hands till opened; I took out the plates and developed them myself. Both had been exposed on the same sitters in the same way: one had only normal images, the other is P1. 8.

Dr. George Lindsay Johnson, F.R.C.S., testifies as follows:

"On my arrival from South Africa I was approached by certain persons requesting me to examine some of the phenomena of spiritualism with the object of putting them to such tests as would absolutely set at rest all doubts as to their reality or otherwise.(1) I accordingly began my investigations with the so-called spirit-photography.

(1) How often has this been done! It convinces those who see it and no others.

"A box of plates was bought by Miss Scatcherd at random from a respectable firm. Then the mediums (Mr. Hope and Mrs. Buxton), saying that the test proposed was of a severe nature and very rarely successful, asked their "spirit-guide" for instructions. This was done by holding plates to the medium's forehead. On one of these plates there appeared on development the following message:

"Friends all, it is with the greatest pleasure we greet you here again and shall do as we have done in the past our very best to help you, so carry out our instructions and success shall attend your efforts. Do otherwise and failure is certain. Seal with wax the box, and ask two good people to witness it. Then dip the box quickly, very quickly, in water, dry, and hold it on your lady medium's forehead. Then let your absent friend develop the centre four with a slow developer, and watch results. If nothing appears, develop the whole. God bless you. What a double victory it will be.

"T. COLLY (sic).

"This message was in fine lithographic handwriting, finishing up with two lines in the handwriting of the deceased Archdeacon Colley. The omission of the 'e' in the signature was afterwards explained as intentional.

"The instructions given were scrupulously carried out. The box was brought by Miss Scatcherd to the rooms of the Royal Photographic Society, and in presence of my friend and one other witness and three members of the Society, after close examination of the seals by all the witnesses, I broke the seals and removed the centre packet of four plates, which, in their presence, I placed in a large developing dish. On development a very fine image of a rose and leaf appeared on one of the four Plates, the remaining eleven being clear glass when fixed.

"Inasmuch as the box was sealed with six seals and the names of both witnesses written

across it, no tampering with the contents could have been possible, especially as the box never left Miss Scatcherd's hands for an instant from the time it was purchased until it was opened in the presence of five witnesses at the Society's rooms, the instant before the contents of the centre packet were placed in the developing dish. As the seals were intact and we never removed our eyes from the box or the plates, I am at a loss to account for the rose on one of the plates except on the hypothesis that it was produced by some extra-mundane agency or by some mysterious intrinsic power possessed by the medium. All tricks, such as double exposure, exchange of plates, formation of an image by a mirror, reflected light, X-rays, or phosphorescent cards, were completely ruled out by the nature of the experiment, since only the plates in the centre of the packet bore any image, all the remaining plates being unaffected. All five witnesses testified in writing to the genuineness of the experiment. The formation of the Image cannot be explained by any physical method, and is inexplicable by trickery or by any method known to conjurors or to science."

"GEORGE LINDSAY JOHNSON, F.R.C.S

"WELBECK HOTEL, LONDON

"September 22, 1920"

Here we have all the elements of supernormality: (1) a promise purporting to come from unseen operators, given (2) on a photographic plate by direct writing, (3) without exposure in the camera; (4) the directions carried out by responsible persons expert in photography, (5) before competent witnesses; (6) the production of a perfect image in the middle of the sealed packet of plates without affecting those on either side of it, (7) without exposure to light at all till opened by red light for development; (8) development in the presence of witnesses; and (9) the promise fulfilled.

These cases, even if they stood alone, would demand the closest attention, for they indicate an unknown power; but they do not stand alone-they have been duplicated in one form or another many scores of times. It is truly extraordinary that the various Societies for Psychical Research should have paid so little attention to a phenomenon so easily controlled. Doubtless the reason is the prejudice excited by the fact that most disgraceful and heartless frauds have been perpetrated in this branch of the subject. All these depend on the "medium" being allowed to handle the plates at some stage of the process. Many of the theories advanced to account for fraud - (pinholes in the camera, images painted in the background with sulphate of quinine or other fluorescent solutions, etc.) - are quite unpractical. The frauds are, I believe, invariably done by easy photographic tricks, and are completely avoidable by the use of the experimenter's own camera, plates, and appurtenances, coupled with the precaution that the medium, whether suspected or not, must not touch the plates in any way.

2. Healing

I have some hesitation in placing this among verified objective phenomena for three reasons: (1) because it is subjective to the extent that cure is by *interior forces*; (2) because out of the abundant testimony to such cures it is comparatively seldom that reliable medical evidence is available; and (3) because when they occur they are usually claimed as religious "miracles," not at Lourdes only, but at other places where no careful records are kept.

Nevertheless, since the many successes of Dr. Coue, it is currently admitted by the medical profession that cures inexplicable by normal means do occasionally take place, and as some of these cures are supported by adequate medical testimony, and, finally, because (as will appear later in this book) there is a rational, though partial, explanation possible, I have decided to take the possibility of such cures as scientifically verified. The two cases here adduced are such as to preclude the common explanation of imaginative action. They are from the Reports of Dr. Boissarie, the Chef de Bureau des Constatations a Lourdes, and can be verified by anyone. The abridged accounts are as follows:

Varicose Veins. - Mr. X., aged 58, had for twenty-three years suffered from severely ulcerated varicose veins. His doctors considered them incurable. On his arrival at Lourdes, Dr. Roesch stated in his report that both legs were covered with enormous varicosities accompanied by the usual ulcers. Just above the inner ankle was a large and extremely painful swelling, and at the inner side of each knee was a huge venous swelling known as "the Medusa's head." Immediately he was placed in the water he felt a burning sensation as if a hot iron had been applied, and the varicose veins and ulcers completely disappeared. A day or two

afterwards his doctor certified as under:

Right leg. - The skin is white and a considerable amount of fat can be felt under the skin. The veins are quite normal and all varicosities have disappeared.

Left leg - The same in appearance as the right leg. The veins in both legs are perfectly straight and normal. The perfect circulation implies the perfect restoration of the valves of the veins. All pain has vanished, and the patient can walk miles without the slightest difficulty or fatigue. His heart, which had greatly troubled him, as he often fainted from syncope, has at the same time become perfectly normal.

This condition has remained for seven years while under the observation of Dr. Roesch. We must therefore believe either that the valves of the veins were immediately reconstructed or that the patient, the nurses, the patient's own doctors and the doctors at the baths are in a conspiracy of misrepresentation, and that on an occurrence that took place in public, and could hardly fail to be refuted if untrue.

Suppurating Fracture of the Leg. - Pierre de Rudder, who lived at Jabbeke, near Ostend, had his leg broken by a falling tree. Dr. Affenaer reduced the fracture and placed it in a starch splint, both bones being fractured and protruding through the skin. The flesh turned gangrenous, a large ulcer formed on the dorsal part of the foot, the wound was full of pus, and Dr. Vassanaere and others, called to a consultation, advised immediate amputation; to which the patient would not consent. About the middle of January Dr. Verriest again advised amputation, without effect. In April the patient was taken to the Grotto at Lourdes. There was a gap of over an inch between the ends of the bones and foul pus poured from the wound. Arrived at the Grotto he felt something happening as he rested on the seat. He knelt down and got up unaided, his leg resumed its normal size, the wounds healed up and the bones were solidly united. De Rudder then got up and walked without crutches to the omnibus which took him back to Ghent. The next day Dr. Affenaer came to visit him;

"he found the bones quite smooth at the scat of fracture, which was firmly united without any callus. The man lived for twenty-three years after, and during that time worked continually on his land without the least sign of fatigue or pain."

"As this case excited an enormous amount of interest throughout Belgium, Dr. van Hoestenbergh, after De Rudder's death, got permission to exhume the body, and he removed the bones of the legs, which are now in the possession of the Bishop of Bruges."

These bones were photographed, right and left leg for comparison: the photograph shows deformity at the scat of the fracture, but perfect union of the bones; there is no shortening and only slight displacement from the straight. The medical gentleman who has so kindly brought this case to my special notice remarks:

How can we explain this case? We are confronted with the same difficulty as in the previous one. It is impossible to reject the direct evidence of so many competent medical men who examined the fracture both before and after the cure. Besides, we have the direct evidence of the united bones which were exhumed in the presence of a number of witnesses. We have no alternative but to admit the miraculous, although it goes dead against all our preconceived notions of the inviolability of natural laws to do so. Are we to believe that Nature's laws can be set aside, or are we to reject all human testimony and the evidence of the bones themselves? Or may it be that the miracle is the result of some unknown law of the spiritual world? When Dr. Verriest examined the fracture three months before the cure, he stated that there was a separation of three centimetres (1 1/3 inches) between the two ends. In the centre of the wound two bony fragments could be seen, blackened and necrosed, and bathed in pus. To obtain a natural cure the necrosed ends would first have to be removed, and by that time the separation of the bones would have amounted to three inches or more. How was this cavity filled up? The periosteum had long since been destroyed by the suppuration ... But here is another difficulty: where did the phosphate of lime come from to fill the gap? It could only come from the blood. Now the whole blood in the body only contains about 1.6 grammes of phosphate of lime, and the callus would require at least four times that amount. Where could it come from?(1) And further, what became of the sequestra? They must have disappeared, but where? And where did all the pus go to? It was so profuse that it poured over the cushions of the vehicle that brought him to the Grotto, much to the annoyance of the driver. And, lastly, the muscles during all these years after the fracture took place were atrophied and useless.

How did they regain instantly their pristine vigour? No one is able to answer any of these questions, and yet the cure is incontestable.

(1) Possibly by abstraction from the healthy bone. In the photograph this tibia is thinner than the other.

So far Dr. Johnson's account: I agree that these questions, especially the latter ones, cannot be answered as yet; but it is useless to appeal to it "miracle." We need not abandon that continuity of natural law which is the root of all understanding because we do not know of any law adequate to account for such a healing. It is, however, worthy of remark that the healing power only restores the *normal* organization that the creative energy originally constructed. It does not vary the type.

The Subjective (psychological) Facts

"The phenomenon of supernormal cognition is reproducible at will provided that its processes are known. It does not depend on any faith in the witnesses, nor on any beliefs, whether positive or negative, but on exact observations, and on experiments that can be renewed at any time."

Dr. E. Osty, *Supernormal Faculties in Man*, Preface

EXPERIMENTS in these mental phenomena are in some respects easier than with the objective class; the mediums who have these powers are much less rare than physical mediums; but on the other hand, clear inferences are more difficult because it is hard to separate between subconscious mental action that does not go beyond normal powers, and that which is necessarily supernormal, such as prediction, or perception at a distance.

Automatic writing, for instance, may be, and usually is, quite unconscious, and therefore, as regards the automatist, perfectly genuine, though it may, and usually does, reveal nothing at all (even if it be actually inspired) beyond what may reasonably be attributed to subconscious prompting. The assuredly supernormal comes in if the matter written is such as *could* not be produced by normal consciousness, e.g. prediction, or as in Mr. Bligh Bond's *Gate of Remembrance*, where the facts were known to no living person. It is closely allied to hypnotism, in which the subconscious, dissociated from the central directing mind, produces results, sometimes very surprising, of which the subject has no remembrance at all on waking; but the hypnotic state is not in itself supernormal.

The *Proceedings* of the English and American S.P.R. are the chief authorities for a vast number of carefully criticized facts of this mental order, and also for many exhaustive experiments to test their genuineness. The Society has established beyond all question the *fact* of telepathy - that perceptions and sensations in one person can be transferred to another person without the aid of the normal senses, provided that the percipient can remain sufficiently passive to the mental operations of the agent.

More than this, there are many well-proven cases on record of telepathy from considerable distances, when there has been conscious effort between agent and percipient; and also a certain number of cases in which there has been no such effort-cases in which the telepathic explanation (in the sense of thought-transference) is doubtful.

For instance, Sir Oliver Lodge, in his book *The Survival of Man* (p. 59), records a well-substantiated case in which Professor Redmayne, exploring in a remote district of South Africa with a Durham miner named Albert Tonks, deposes that this man had an intimation of his mother's death in England, and repeated her last words; these being confirmed both as to detail and date by letters received six weeks later.

1. Telepathy

Here a caution must be entered. The word "telepathy" is currently used in three quite distinct senses: (1) for the *fact* that when agent and percipient are in presence or mental connection, impressions can be transferred without any exercise of the normal senses; (2) for the *theory* that when impressions reach a percipient, "thought-waves" are the means of transmission; and (3) for the *assumption* that all such impressions are due to conscious (or even subconscious) thought in some other mind somewhere or other. Professor Hyslop, who made a special study of telepathy for several years, is of opinion that while the first is true, the second is very doubtful, and the third has no foundation at all. Sir Oliver Lodge, too, says:

"Spiritual and psychical events do not enter into the scheme of Physics ... If telepathy is an etherial process, as soon as it is proved to be an etherial process, it will come into the realm of physics; till then it stays outside" (Survival of Man, p. 24).

Most etherial forces are governed by the law of inverse square of the distance between origin and effect. Light, for instance, of given intensity at one foot distance, gives only one-fourth of the illumination at two feet, one-ninth at three feet, and so on; it is in the highest degree improbable that Mrs. Tonks' dying thought should set up it "waves" of such intensity as to penetrate to South Africa.

Another case: Mrs. Green, in England, had a dream in which she saw two girls drowned by the fall of a carriage into a lake, their hats being left floating on the water. About the same time, allowing for longitude, her niece and another girl were so drowned in Australia, the bodies being located by the floating hats (Richet, P. 301). Other details were equally circumstantial. This is one of the most interesting cases on record, being well substantiated and foreign to the telepathic and spiritualist explanations alike, for the aunt and niece had never seen each other, so that it is in the highest degree unlikely that the drowning girl would think of this aunt or that her soul should travel to a relative she did not know. Careful analysis of the phenomena points to the real existence of faculties independent of space and time as we know these, and also independent of intervening material obstacles.

We will return to this later; meanwhile we will take a few typical facts selected almost at random out of many hundred similar ones, which I shall endeavour to place in ascending order as they point to this inference. I shall follow Professor Richet in taking Telepathy, Clairvoyance, Crystal-vision, Dowsing, Palmistry, and mento-mental phenomena (communications from mind to mind) generally, as special manifestations of sensitiveness which he names Cryptesthesia, meaning "a hidden sensibility," not necessarily to "vibrations" of any kind (Richet, pp. 69, 266-7), but describing the broad fact of psychocognition, without implying any theory at all.

2. Subconscious Supernormal Action

The term "supernormal" carries a certain ambiguity. It is ordinarily understood to mean "faculties of cognition independent of the normal senses," (1) and as a popular rendering this may pass. But any accuracy of thought will recognize that faculties independent of the physical senses are not only older than history and found in uncivilized races, and are in that sense normal to humanity, but are also closely paralleled in the animal world by many "instincts," especially in insects, migratory birds and fish, which, though equally independent of the normal senses, are perfectly normal to each species, and have, moreover, a very high survival-value in its existence, though it is not easy to see how they could be produced by Natural Selection or the compulsion of the environment.

(1) I have been taken to task, somewhat magisterially, for not saying "independent of the normal action of the senses," and have even been told that I ought to know the difference! I humbly remark that I do know the difference; but when a clairvoyant describes an event a hundred miles away, or one in time long past, or still more, one to be realized in the future, I regard it as mere question-begging to see in such cognition any form whatsoever of the action of the normal senses.

For instance, it would seem that these two factors should operate to produce eels accommodated to freshwater life, rather than compel them at maturity to seek the deep sea, where, under enormous pressure, they procreate and die; the young elders in their turn seeking the rivers a thousand miles distant, unguided save by inherent faculty, to repeat the cycle. The young cuckoos, too, do not accompany the parent birds; they migrate a month or two later, but reach their destination without fail.

In the human being, however, the faculties called supernormal, or at least those manifestations of them that are supernormal, have totally different objects - they are personal, not common to the race; they have no apparent relation to the continuance of the species; and they involve cognitions that are remote from bodily life, and of no assistance to it. They are comparatively rare among individuals, they are sporadic and unusual, and in that sense, supernormal.

But the main functions of the subconscious phases of the mind are not only normal, but are essential to personal and general evolution. Unless we are prepared to admit that the *forces*, the *directive agency*, and the *organizing power* that are the essential features of all growth are accidental and uncaused by any permanent direction, we must admit an internal intelligent agency of which we are unconscious.

3. Normal Function of the Subconscious

My late friend, Alfred Russel Wallace, the co-discoverer with Darwin of evolutionary law, writing on the constructive, selective and directive power of life, uses the simple illustration of a bird's feather (*World of Life*, P. 294). Look at a feather under a low power of the microscope, or even with an ordinary lens - it is

built up of delicate horny plates of marvellous elasticity and lightness. The barbs on each side of the midrib are provided with tiny hooks that lock the barbs together. Each feather grows to exactly the size required in the general scheme, and takes the exact coloration required by the pattern of the plumage proper to the species. All are formed by groups of special cells nourished by the same blood. What is the directive force that *selects* from the blood the molecular constituents required and organizes them into that extraordinary combination of curvature, lightness, and elasticity? And that not once only, but after every moult.

The plumage of a butterfly's wing is even more intricate. It consists of many thousand minute scales, each of which has its place in the mosaic colour scheme, and this is produced, along with new organs, from a white emulsion in the chrysalis into which nearly the whole of the larva except its central nerve has been dissolved.

In our own bodies, what is the intelligence that forms each organ from the same blood, correlates nerve and muscle, brain and senses, maintains the vital functions, repairs injuries, and even modifies function when some part is too far hurt for repair?

Directed Energy and Ideo-plastic Matter is the key to the mystery.

I have already mentioned the experiments by which Professor Driesch has shown that the faculty of producing diverse organs and structures is not limited to special cells, but is common to all. The genesis of an organism cannot be explained as a mechanism, and the whole mechanistic theory of life breaks down. There is a latent Intelligence, a directive and constructive power working towards the pre-existing type of the perfect animal. Agreeably to the principle that all change and movement of whatever kind results from Energy-working force as contrasted with static force - we see in all these metamorphoses the operation of a *directed* Energy conforming to a pre-existent Idea.

This likewise is the concept of Life developed by Dr. Geley in his book *From the Unconscious to the Conscious*, the active agent being Mind immanent in Nature, acting through an *individualized concrete energy* that he calls a "dynamo-psychism," a term which means neither more nor less than "soul-energy." Professor Driesch is in substantial agreement. It is obvious to the inner experience of anyone who thinks out the matter that this directed energy forms the body and maintains it from birth to death, taking charge of the functions of nutrition, repair, and the sum of the subconscious physical processes.

4. Intuition

It has also very distinct mental activities:

A great artist works irregularly; his plan as first conceived undergoes great and sometimes complete alteration. The outlines do not follow from one another as a man builds a house; they vary according to the inspiration of the moment. In fact the artist is not master of his inspiration, it is sometimes absent; and if he persists, he will on that day produce only moderate work which he will afterwards reject. If he is wise enough not to persist, he will on some other day be able to complete his work as if by enchantment, for the subconscious activity has proceeded during repose, especially during sleep...

Intuition is the very essence of subconsciousness; its data lie beyond facts, experiences, and reflection. Outlined in the animal, where it appears as instincts, it acquires in Man the higher aspects of Genius ... Finally, all the foundations of our being, that which is the principal part of the Self, innate capacities, good and bad dispositions, character-all that is not the result of personal effort, of education, or of surrounding examples, are modes of subconsciousness. GELEY, Loc. cit., pp. 85-88.

There is therefore a subconscious Intelligence latent in Man that is capable of producing results unapproachable by conscious volition.

Moreover, the connection between the Conscious and the Subconscious is very close: there is continuous exchange between them. The subconscious, by determining our proclivities, impels us to many choices: on the other hand, by prolonged conscious effort we acquire technical skill, which may be mechanical, literary, artistic, mathematical, or any other, including that general acquirement that we call experience of life. It then becomes a faculty, is put to use, and is exercised subconsciously.

The development of moral qualities proceeds along the same lines of habitual actions and abstentions, and thus what we call "character" is built up.

This hasty sketch of the chief normal functions of the Subconscious will show that it is not a separate mind existing, as it were, internally to Consciousness, but is part (the larger part) of the whole mentality which determines our tastes, proclivities, and aptitudes. However imperfect this outline, it will suffice to show that as soon as we probe beneath the surface we know very little indeed of the true causation of even the most ordinary phenomena of life; but it will prepare the way for a better understanding of the supernormal.

5. The Hypnotic State

This, as has already been mentioned, is not supernormal; it belongs to normal psychology. It has been known from the remotest times; only in modern days has it been denied and ascribed to fraud with that self-assured complacency that can find no other explanation for whatever it does not understand. Aristotle treats of it under the title of *Prophecy in Sleep*. The accounts we have of the priestesses of Delphi indicate a similar condition of trance or semi-trance.

It is impossible here to go into the grades of the hypnotic state. Broadly speaking, there are three;- light hypnosis, which may be automatic or artificially induced, in which the subject is highly suggestible by dissociation from the control of the conscious mind; the second, or cataleptic state; and deep hypnotism, when certain really supernormal faculties appear, though these are, with some few subjects, as frequent in the first condition of light hypnosis.

These faculties take the form of great extensions of the information normally limited by sight and hearing. The subject perceives events distant in time and space (Richet's Cryptesthesia), manifests a singularly perfect and impeccable memory (Cryptomnesia), and also, in many cases, is able to describe persons, places, and things directly or indirectly connected with an object placed in his (more usually her) hands. In this hypnotic state, which is also called somnambule or "magnetic," the percipient may be able to describe accurately, organ by organ, the internal state of his own body, or, if a link is provided, that of another, but always in non-medical language, such as he would normally use. There is no trace of thought-transference from the questioner.

With this preamble we may now proceed to the certainly supernormal.

6. Dowsing (Water-Finding)

It is almost unnecessary to assert the reality of this faculty. Like hypnotism it was not long ago vehemently asserted to be fraudulent; but dowsers are now regularly employed by both the French and German Governments and by private companies in England. The location of springs at Gallipoli by a dowser there was known to the whole army. Reference may be made to Sir William Barrett's work on the so-called Divining Rod (Proc. S.P.R., xiii and xiv), in which he gives a number of carefully verified experiments. Richet gives the following particulars of other experiments:

	Number of Experiments	Percentage Successful
Subterranean water	19	89
Subterranean cavities	23	87
Metals and metallic veins	11	80
Coal	9	55

I would draw particular attention to the fact that not only water and metals, but *underground* cavities are correctly traced by dowsers walking over the surface of the ground. It has been supposed that the dowser is sensitive to particular vibrations proceeding from the subterranean source producing unconscious muscular

movements. In that case we must admit that metals, ores, coal, and oil give off these vibrations, and that even empty spaces have the same effect, which seems to add considerably to the difficulty of the vibration theory. It is also to be noticed that *the dowser must know what he is looking for*, and that his results do not seem to be affected by water when he is looking for something else - a fact which would seem definitely to prove the psychic (non-physical) nature of the faculty. As to unconscious muscular movements, the fact that the twig sometimes breaks in the hands of the dowser who resists its movement would seem inexplicable on that theory.

The phenomenon may be taken as a link between the subconscious and the entirely supernormal.

The Subjective Facts (continued)

"It is no longer possible to consider the human being as an aggregate of thought-producing mechanism. The evidence compels admission that we are in presence of a dynamo-psychic focus whence emanate manifestations of a power whose limits we cannot define."

Dr. Osty, Supernormal Faculties in Man, p. 139

1. Thought-Transference

IT is a commonplace of experiment that in the hypnotic state sensations in the hypnotizer can be transferred to the patient. When holding hands, but without verbal suggestion, the taste of salt, sugar, acids, bitters, astringents, etc., in the mouth of the former are perceived by the latter. Ammonia smelt by the former suffocates the latter, pin-pricks are transferred as if inflicted on the patient, and so forth.

Very numerous and detailed experiments have shown that ideas in the mind of the agent can be transferred to the percipient without hypnotic aid, though the latter has to make his mind as blank and receptive as possible, thus cultivating a passivity which is certainly analogous to light hypnotism. Many instances of such inter-cognition will be found in Sir Oliver Lodge's *Survival of Man*. One is as follows:

The percipient having been blindfolded, an opaque paper was shown to two agents simultaneously, having a square on one side and a St. Andrew's cross on the other. This paper was placed between the agents, so that one looked at the square and the other at the cross, without either knowing what the other was gazing at. There was no conversation or contact of any kind. The percipient knew nothing of any variation in the experiments. She drew a square, and, a little later, its two diagonals. Sir Oliver writes: "The experiment is no more conclusive than fifty others that I have seen at Mr. Guthrie's, but it seems to me somewhat interesting that two minds should produce a disconnected sort of impression on the mind of the percipient."

The latest, and perhaps the most complete, demonstration was given on February 3, 1924, by the Zancigs, husband and wife, at the National Hotel, Upper Bedford Place, London, where the Magicians' Club gave a test of the alleged powers of these two persons before a critical audience, assuring them that the test was an absolutely genuine one.

Mrs. Zancig was blindfolded by a Daily Mail representative, and to make still more certain, a black bag was placed over her head. But even this did not satisfy Mr. Eric Dingwall, the Research Officer of the S. P. R., who professed himself dissatisfied even with the black bag, which he was permitted to examine. Finally it was arranged that the lady should sit with her back to the audience, and furthermore that Mr. Zancig should be behind a screen, in view of the audience but concealed from his wife. Mr. Zancig, in his white suit (which some suggest has something to do with the "code") was handed a secret parcel prepared beforehand by Mr. E. T. Marr, a vice-president of the Club. No words were spoken, and then the wizard began to "concentrate" hard, and Mrs. Zancig to describe - first a package in brown paper tied with string; a yellow box "with something white about it" tied with white tape. Then three envelopes were opened one inside the other, and finally a slip of paper bearing the words, "Madam, frankly you have me beat."

This message Mrs. Zancig read slowly, spelling out some of the words. It was all correct. - Light, February 9, 1924.

Richet remarks that the chief difficulty attending all attempts to explain telepathy physiologically is that it is impossible even to imagine any process by which the minute chemical changes corresponding to a name, a

date, or the detail of an event occurring in one brain can produce identical molecular changes in another brain. The "vibrations" so often appealed to explain nothing whatever: certain vibrations can give or reproduce a musical note or a shade of colour; other vibrations produce articulate speech, but all these are essentially physical and belong to the material world; the notion of "vibrations of thought" is a mere analogy or guess, without, as far as I am aware, the shadow of proof behind it. Some would-be scientific people are even beginning to talk of "wave-lengths of thought," identical between agent and percipient, which is wholly unjustified by experiment, and is at best a figure of speech.

2. Psycho-Cognition-Cryptesthesia

These properties of the subconscious will have prepared the way for the study of cases of supernormal cognition which must be placed in a category by themselves, though there are aspects of the normal and semi-normal to which they are akin. The criterion of the super-normal is that it involves independence of Time and Space and of ordinary physics. The twenty-eight volumes of the *Proceedings* of the S.P.R. are a mine of information for the student: they contain a vast number of carefully sifted cases, and have been freely drawn upon by all writers on the subject. This applies also to the *Proceedings* of the American S.P.R. Unfortunately they are almost unreadable for the general public, not only from the immense mass of print, but from the overloading with critical detail so essential to scientific consideration. Several hundred cases abridged from these and other sources will be found in the books by Professor Richet and Camille Flammarion already alluded to, and in several English publications, especially Myers' *Human Personality*. One of the chief stumbling blocks in these complex matters is the desire to bring all phenomena that show superficial resemblances under some one formula. Thus the early spiritualists, perceiving quite justly that the chief value of all the phenomena is that they reveal an ultra-physical world, the reality of the soul and its continued life, referred everything to "spirits": later inquirers sought to reduce all to "telepathy," however distant the other hypothetical mind might be: others are so enamoured of "the subconscious mind" that they ascribe to it almost omniscient power combined with total absence of moral responsibility: while others again imagine a "reservoir" of all that has ever happened into which that clever subconscious can dip at will and *select* just those little personal details that characterize some one individual (say George Pelham) out of the millions deceased since his day. Prediction completely upsets this last ingenious hypothesis, so those who favour it deny predictions, however well proven. It is better to stick to the bare facts till those facts suggest inferences (though not necessarily any one hypothesis) that may cover the whole field.

Dr. Eugene Osty, a Parisian neurologist of great experience and large practice, who has now (January 1925) followed in the steps of Dr. Geley in taking up the onerous and unpopular work of the International Metapsychic Institute, has devoted twelve years to the experimental study of one single aspect of supernormal faculty - that in which perception is directed upon another human being. Of singularly cool and orderly mind, he has been able to collect a great mass of data, not one-tenth of which is published in the book in which he has summarized his principal results - *La Connaissance Supranormale*, translated as *Supernormal Faculties in Man* (Methuen). This book is absolutely essential to anyone who wishes to get reliable data on this most interesting branch of psychical research.

The mere heaping up of cases (unavoidable in the serial publications of the S.P.R.) leaves the reader perplexed by the want of order and classification; many instructive cases are buried under later ones and obscured by critical commentary. Dr. Osty's cases are clearly arranged in a logical order; they are brief, convincing in their detail, and readable; above all, they are definite experiments, not mere observations gathered, however carefully, at second hand.

The great superiority of the experimental method over mere observation is that it defines the conditions under which the phenomena studied have taken place; and, in this inquiry, it enables the disturbing factor of possible thought-transference from the questioner to be completely eliminated by ensuring that the questioner shall have no knowledge, or only the slightest acquaintance with, the person delineated. Knowing Dr. Osty personally, can testify to the care, accuracy, and freedom from bias with which he has collected these data.

His method of experimentation is: (1) to take down the exact words of the percipient; (2) to ascertain what the percipient might have already known; (3) to establish what he might guess under the given conditions; (4) to ascertain the mental content of the experimenter and of the personality on whom the faculty is directed with reference to the matter disclosed; (5) to consider the movement of thought of each during the experiment; (6) to compare the words taken down with the real facts; and (7) critical examination of the information given with reference to all these factors.

Some of his subjects work under hypnotism others in the normal state, though most of them fall into brief trance during the exercise of their gifts, this being in some cases so slight as to escape ordinary observation.

Their gifts are curiously specialized and often limited to one single type. Thus, one may be able to describe the general events of a life as a whole; another will give minute details of its more or less salient events; another can give accurate descriptions of a patient's internal organs; another will make a speciality of tracing lost objects; while yet another can reconstruct the history of a crime or a distant event. A few instances will show the amazing variety and penetrating nature of the faculty.

(a) *Medical Diagnosis.* - (Dr. Osty speaks:) In August 1920 I received an urgent call to visit Mine. A. C., somewhat tired during the preceding days, and suddenly prostrated. I found this woman, aged about 38, in a state of collapse, pulse 120, temperature 36°C., tendency to syncope, hardly able to speak. Methodical examination disclosed nothing abnormal. Strong tonics improved her condition. On the third day another urgent call, the patient much worse, her family fearing immediate death. Next day I got her to write a few lines, and placed them in the hands of Mlle. de Berly the same evening. She looked at the writing, crumpled the paper, held it to her forehead a moment and said:

"How feeble she is ... deadly weak ... a frail body that does not react against illness ... her whole nervous system is relaxed, especially the heart ... The body is infected; there is inward fever ... You will soon know what is the matter ... they will think her about to die, but you will discover the source of the trouble and will cure her quickly."

On the morning of the 19th I found her better, but at 6 p.m. she was worse than ever. I had previously directed that her temperature should be taken as nearly as possible every hour. This showed at noon 30.6°C at 1 p.m. 40.5°C varying round 40°C till 5 p.m., followed by collapse. The case was one of tertian malaria bringing on heart failure in a patient predisposed to this. Mme. A. C. has never before had malarious attacks, and lived in a place where such were unknown before the war. (Much abbreviated.)

(b) *Delineation of Character.* (Abbreviated.) - On December 30, 1921, Mme. H. G., at Paris, received a short letter from Emily V. in the Ardennes offering herself as cook. This letter was placed in the hands of Mine. Fraya, who knew nothing but that the question referred to domestic service. She said:

This young person is very honest and painstaking ... devoted to her employers ... will give no trouble with lovers; she is afraid of men. She is anaemic and will often complain of being tired ... thinks herself unlucky ... honest, though fond of money ... has little intelligence and no memory ... very reserved, obstinate and slow to learn, but there is an ideal in her simple mind ... I advise you to engage her; she is not the perfect servant, but is very sincere."

Not much encouraged, Mme. H. C. engaged the girl, and found her exactly as described, about 20, anaemic and needing care, speaking very little except to complain of being tired, and so slow that after six months her mistress was doubtful if she could keep her. Dominant characteristics, an absolute terror of men, and an idealism manifest by constant attendance at the Salvation Army and frequent hymn-singing.

(c) *Revelation of Moral Character.* (Abbreviated, P. 71.) - Mr. G. was engaged to an attractive lady whom he had met on his travels. Having introduced me, he asked for my impressions on his prospective bride. I said that I could form no estimate of anyone by half an hour's conversation, but that if he had any of her writing we might test one of the clairvoyantes. Part of a letter was placed in Mine. Fraya's hands. She knew neither the person nor her handwriting. She said:

"The writer is imperious, overbearing, and devoured by pride and ambition ... it would be well to distrust her gentle and graceful manners, for these show great powers of dissimulation to gain confidence for interested ends ... In intimacy this manner gives place to an irritable and despotic temper. Too satisfied with herself to doubt her own charm, she thinks that no one can resist her. Changeable, impulsive, and incapable of moderation ... she constantly twists the truth, and has no scruple in accusing others to clear herself..."

Mr. G. was stupefied, and entirely refused to believe the portrait. A month later the lady showed some unexpected traits. Mr. G. made some cautious inquiries, and found that she was a divorcee who had

wounded her husband with a pistol-shot, and was even then engaged to another man with the intention of marrying the richer of the two.

(d) *Recovery of Lost Property.* - (Abbreviated, P. 79) - In May 1921 Mme. S. went from Paris to Versailles for the day to visit friends. She was wearing a valuable diamond star, and on returning home missed the jewel. No trace could be found. She was taken to see Mine. Morel, who held one of her gloves - Mine. S. sitting in a corner of the room while her friend spoke to the clairvoyante. Mme. Morel, who works in a state of light hypnosis, asked - "What am I to see about this woman?" She was told - "Look for what is troubling her at this moment." She said - "She is distracted about the loss of something ... A large jewel, shining and valuable. It is not lost, it is hidden and will be restored ... I follow this lady as she leaves her home in an automobile with another person . . . she goes to a town near here ... I do not know its name ... she visits three houses ... the jewel has fallen near one of them. I see it picked up by a woman, young, very stout, with light eyes and hair. The jewel has been locked up; she thought of keeping it but is afraid ... she will restore it before the week is out. No police measures should be taken, she will give it back."

Mr. S., who had informed the Mayor of Versailles, received a letter four days later, summoning him to that town, and the jewel was restored by a workman whose sister had picked it up. The man was stout, and very fair in colouring. Mr. S. did not see the sister, whom he supposed to resemble her brother.

(e) *Description of a Distant Event and Prediction.* (Abbreviated, p. 96) - On April 12, 1916 M. Mirault happened to hear a refugee from the invaded provinces express his fears as to certain valuables that he had hidden in a wall when the Germans were approaching. Being due at a seance with Mme. Morel, M. Mirault asked the man to give him something of his, as he might be able to give him news of his papers. Quite astounded at such a proposition, the refugee gave him the small knot of ribbon from the interior of his hatband. This was put into Mme. Morel's hands, and after describing the man she said:

"I see him much disturbed ... he goes down into a cellar by a stone stair seventeen or eighteen steps. He is carrying a packet containing valuables and a little pot containing gold.... He lights a candle, displaces some empty kegs and pieces of wood... He digs at the foot of the wall in yellowish sand, and then into the wall itself, puts in the packet and the little pot, and closes up the masonry..."

"What has become of the gold and the papers?"

"I see some time later, but before this present time, wrinkled hands seeking and finding, displacing all that ... but ... surprising, I see also, later on, the man who hid these things quite happy in possession of all - yes, all."

The refugee was stupefied when told, and stated all to be perfectly correct, even to the number of steps. After the armistice, he wrote that the cellar had certainly been searched, but not the wall, where he found all that had been hidden.

(f) *Detection of a Crime.* (Abbreviated, P. 235) - Between midnight and 8 a.m. on January 10 1919 a cupboard in the office of the American Red Cross, located in the Central Hotel at Bourges, was forced, and a cashbox containing 5,000 francs in money and 2,000 francs in cheques was stolen... I cut about fifteen inches of string from two nails inside the cupboard and put it into the hands of Mme. Morel. in Paris on January 12th, saying:

"See what was witnessed by this object on the night between January 9th and 10th."

She made two false starts; after which I said:

"I took this string from a cupboard where there has been a theft. See the scene of the theft." She said: "... Yes, I see a cupboard . . . it has been forced.... I see two persons like shadows ... they are not strangers to the room, they know it.... They do not go back into the house by the door ... they go out by an opening close to the cupboard ... it is a large opening, a window. It is in the morning, not yet daylight. The cupboard was forced in order to steal.... Papers and money have been taken.... He who did the active part is a man with light chestnut hair, dark eyes, irregular features, a square and rather flat face; his clothing is like unbleached serge ... he seems to have a long cloak of the same colour ... The other does not

move, so to speak ... he is quite young ... looks cunning ... plays a subordinate part; he touched nothing.... "

On January 15th the American police took up the affair; they arrested a young American chauffeur, and some days later, on finding that he had received 1,000 francs for taking an American captain to Paris, they issued a warrant against Captain S. Both men were tried by an American court-martial in June 1919; the chauffeur was acquitted; Captain S. was convicted and cashiered. According to the evidence he had passed most of the night enjoying himself in the hotel, and must have gone into the office about 3 a.m., forced the cupboard, and left by the window, which was found open by the night porter at daybreak. It was stated in evidence that Captain S. was assiduous in attendance at the Red Cross: no one would have thought of suspecting him.

The case is especially interesting because the clairvoyance began with imaginary matter and ended with exact cognisance of an event. The physical characteristics of the two men were exactly as given by Mme. Morel.

It must not be supposed from the preceding examples that anyone who wants supernormal information has only to go to a good clairvoyant to get it. These examples are *selected* from a great number of others more or less defective, to show that certain persons really have supernormal faculties independent of Time and Space. It is probable that such faculties are latent or potential in all of us. They appear in very various degrees.

In point of fact, many genuine revelations do not go beyond very trivial incidents, and are often complicated by thought-transference from the unskilful experimenters, when (as is nearly always the case) these are unaware of the necessity for complete mental detachment from the question in hand. Those who consult clairvoyants with real or imaginative preconceptions are nearly sure to be misled. This is the greatest safeguard against misuse by unprincipled persons who would, if they could, use information so obtained for the most wicked ends. Those who would understand the subject better should consult Dr. Osty's Chapter V (Part IV) on the Causes and Nature of Errors.

Prediction and the Hidden Memory

"Time is duration set out by measures."

Locke, Human Understanding, II, xiv, 17

MOST persons regard Time as a stream flowing through the field of the present; and for practical purposes this answers well enough. But a very little reflection shows that our notions of Time are intimately related to Matter. It is measured by the motion of the earth with respect to the sun giving us the year and the day - the latter being divided into hours, minutes, and seconds. Days and years do not coincide; the sidereal year is 365 days, 6 h. 9 min. 9. 5 sec. "Leap-years" were devised to harmonize the days with astronomical facts. Time is therefore essentially a relation of change in Matter, either of position as of the earth to the sun, or intrinsic as the ageing of a man or a tree. Psychological changes are almost independent of Time - a dream, for instance, may cover a long series of sensations in an almost inappreciable fraction of time.

The phenomena we shall now consider are bound up with our concepts of Time.

1. Predictions and Premonitions

A very large number of premonitions of death are on record. When these refer to the patient's own death, though he may be in perfect health at the time, they may possibly be due to a subtle and subconscious sensation rather than to psychocognition properly so called. These, as well as the numerous *presentiments* of various kinds which are, much more often than not, unverified by results, are absolutely ruled out by Professor Richet's criteria for supernormality: he lays down that three conditions must be fulfilled before we can hold a prediction to be supernormal:

- (1) The fact must be independent of the person to whom the premonition has come:
- (2) It must be so detailed that it cannot be ascribed to chance nor to sagacity:
- (3) The conditions under which it is given must be noted down or reported before the event referred to.(1)

(1) In face of these criteria it is amazing to read the remarks by reviewers of Professor Richet's book that "if the presentiments that are not fulfilled are balanced against those that are, the latter do not exceed the number that chance would account for." Do these gentlemen read the books on which they presume to instruct the public? Or do they "cut the leaves and smell the paper-knife," as one reviewer actually said his practice is when reviewing a book on psychic matters.

Richet quotes Bozzano's fifty-fourth case. In February 1890 Mrs. R. V. went to consult a clairvoyante, who warned her that her husband would leave for South Africa and would die there In November of the same year and that he should put his affairs in order. She noted this in her diary at the time. Mr. V.'s departure, then uncertain, duly took place, but the precautions were not taken, Mr. V. being in robust health. He died In November as predicted, and much trouble and expense followed.

A most remarkable prediction of the whole course of the Russo-Polish war is recorded in the *Revue Metapsychique* for September-October 1921. The first prediction was obtained at Warsaw by the Polish S.P.R., countersigned by twelve members and *sent to Paris before the events predicted took place*. It was followed by a series of others, all of which were exactly verified. They were received clairaudiently, and claimed to be from an external source.

This first message was received with entire incredulity: at that time (June 10th) the Poles seemed completely victorious; they occupied an important part of Russia and had taken Kieff. The Bolsheviks were in full retreat; on June 9th the line of the river Socha had been forced, and on June 10th the victory of the

Beresina was officially announced.

Prediction of June 10th

The Council of Ministers is not yet constituted, but sooner or later you will hear of Witos.

What misfortunes! What disasters! How many dead on your battle-fields. A disaster to your troops. During this month there will be a great change in the Council. Witos will be Prime Minister. A greater man than your ministers will give you his friendly help. In August everything will change. A stranger arrives with whom Pilsudski takes counsel. He will have much influence.

The systematic strikes will come to an end. Towards the middle of August your misfortunes will change, but up to that time there will be nothing but disasters.

Events realized

The disaster predicted, though quite unexpected, did not fail to come about. A general offensive by the Bolsheviks began on June 28th on the northern front. On July 8th the line of the Upper Beresina (550 kil. from Warsaw) was abandoned. Minsk was lost on the 13th, Vilna on the 16th, and Lida (350 kil.) on the 18th. The attack on Warsaw began on August 13th, and on the 15th the battle began to go in favour of the Poles.

On the 18th the victory of the Vistula was complete, but up to the 15th the Polish army had only defeats. The arrival of the stranger, General Weygand, and his cooperation with Marshal Pilsudski, had a great share in saving Poland. Mr. Witos, till then almost unknown, became Prime Minister July 24th.

Only a small part of the predictions is quoted above. They continued till August 19th, and were verified in every single particular.

2. A Personal Prediction(1)

(1) Reprinted from the author's contribution to *Survival* (Putnam's, 1924).

In 1897 I was employed as Technical Assistant to the Uganda Railway Construction Board at the Foreign Office, and though the work was far advanced I had no thought of leaving it. But in December of that year, Miss B., a friend living with my wife and myself, went on a visit to a lady whom I will call Kate (not a professional clairvoyante), who very rarely exercised her power. She shut her eyes, took Miss B.'s hand, and said:

Now I see you going overseas; now you are living in a large house, it looks like a barrack or institution of some kind, and it has two towers. Now I see you driving in a country lane with a stout elderly lady who has curls all over her head, in a curious vehicle like a large bath-chair drawn by a pony.

On Miss B.'s return nothing more was thought of the prediction which seemed quite wide of any probability. But in March 1898 quite unexpected events took me to the Channel Islands, where I was offered a single-storied house unsuitable for the purpose under discussion, which concerned the son, N., of the owner, who suggested that the house might be remodelled, and asked me to draw the plans. These involved raising the house one story and adding a new wing. I drew the plans for him in May. To my drawing *he added* two towers. The alterations were completed in September and we went into residence.

Some weeks later Miss B. found herself driving with a lady, the wife of the owner, precisely as described, and in a vehicle as specified. The prediction, till then forgotten, flashed into her mind. I suggested laying before Kate a photograph of the house along with others, but giving no hint of the purpose. This was done, and Kate at once picked out the photograph saying, "*Why! that is the house I 'saw' you in.*"

The points of interest are that the house was not even designed at the time of the vision the people were unknown to us all even by name I had no thought of going overseas; the house was not built till six months later; the drive in the lanes was later still; and the vision in this case was precise, not symbolical.(1)

(1) Confronted with such facts most persons either pass them by without any thought at all or infer sheer fatalism. The truth seems to be that we act from conditioned choices, the conditions being inherent in the mentalities that we have made for ourselves and in the environing circumstances. Miss B. deceased in August 1913, having been a most valued colleague in my educational work from 1898 to that date, and one whose loss affected me greatly. Some years later, when my military duties during the war were ended, I received through a very passive automatist, who is ignorant of what she writes, frequent communication purporting to come from the deceased lady. Among many other questions I put the following, and received the answers appended:

Can you explain how Kate could foresee in January the house not built till September?

A. I cannot say how, but although you did not know it, those events were bound to follow the workings of the minds. It had nothing to do with Kate, really.

Then whom had it to do with?

A. You and me, with N.'s need, and his father and mother. Kate was only the medium.

Q. How was she impressed?

A. She was clairvoyant, and the link came through me as being closely associated with you.

Q. That agrees with Osty's conclusions, but what is so difficult to get at is, how could the fact of your connection with me bring the future into vision? "Clairvoyance" is only a word expressing a fact.

A. I am not able to say more than Our Lord said, "Ye are all members one of another," and as colleagues, of course my personality showed signs of your future and mine.

The automatist had certainly not read Osty's book, the English translation not having then appeared; and I as certainly did not connect the prediction with any theory. My own state of mind was rather a hope that I might get some new light on the nature of Time. This, it will be noticed, was not referred to in the answers, and whatever the source of the information, the facts remain.

I do not think that these facts imply Fatalism but they do imply Determinism. In cases of prediction it seems to me probable that the subconsciousness of the medium, or the consciousness of the communicating intelligence (as the case may be), has access to the minds that will produce the events. Laplace said that an Intelligence cognisant of *all* causes could predict all results. In the case of the Russo-Polish war, the military movements were the results of the minds concerned, and any person with full written reports of *all* that was happening on both sides, could have predicted the movements and their issues.

The Hidden Memory (Cryptomnesia)

The *British Medical Journal* of January 31, 1919, has some details of a most interesting instance of this faculty. It is that of a signaller in the R.F.C. who was buried in a trench by the explosion of a heavy shell. When dug out, the objects that he saw seemed to him to be displaced at right angles. This dislocation persisted, and he could not remember when the displacement, which had happened before, had first occurred. The medical treatment was hypnotic; the hypnotist, endeavouring to trace the first occurrence of the kind, carried him back through his past life. On suggesting to him that he was six years old, he lived vividly through his old experiences. "He is sitting on a wooden horse in the dining-room; his aunt comes in and wishes to wash him before going to bed; he declines, and edges away from her; the horse catches on the hearth-rug, and he falls on the fender, striking his temple. He knows no more till he finds himself in bed, his aunt bathing his face." After this incident the displacement first occurred. Further suggestions carried him back to five, four, and three years old, in which states he recalls their experiences.

De Rochas made a special study of this regressional memory, and found that it can nearly always be brought to the surface under hypnotism. It has also been deeply studied by Flournoy with similar results, and there is good reason to think that all the events of a lifetime which have affected the development of the personality are ineffaceably stored in the hidden memory long after the brain memory has let them slip.

This subconscious memory accounts for much in the actions of each one of us. Our "experience of life" is little more than the net outcome of impressions whose genesis has passed from our consciousness. Normal psychology is beginning to take these origins into serious account: morbid states are frequently the result of deep impressions on a young mind that have passed into subconsciousness, and uncorrected by reason, have become fixed ideas or even monomania.

This process accounts, too, for much reluctance to face unwelcome facts. Nathaniel Hawthorne says that "no sagacious man will long retain his sagacity if he lives exclusively among reforming and progressive people without periodically returning to the settled system of things, to correct himself by a new observation

from the old standpoint": his subconsciousness becomes dominated by one set of ideas.

We all know the permanence of first impressions sometimes these can be traced. My own impressions of Roman Catholicism were formed on reading Kingsley's *Westward Ho!* when about twelve years old: not till long after was I able to form a juster opinion. More often the cause of a bias has been forgotten, but the bias remains.

Habits are formed in like manner, and each repetition of an act strengthens the subconscious disposition to repeat it; and this applies equally to good and bad habits. Almost anyone of mature age who can reflect dispassionately on his past life will realize how very little reason had to do with his choice of a profession, his religious and political opinions, his marriage, the education of his children and the conduct of his home. I do not say it should be otherwise. I merely state that even in the most important matters we act from impulses and afterwards find reasons to justify them.

Some Scientific Inferences

"Sit down before facts like a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses Nature leads; or you shall learn nothing."

Huxley

THESE words were written with reference to those who maintained an infantile literalism in religion against the plainest geologic and evolutionary facts. But "the whirligig of Time brings its revenges": the position is now completely different - the facts for which Huxley contended are now fully accepted, and it is to an entirely new series of facts that involve immanent Mind that his words now apply-facts which many priests (of Science and Religion alike) have hitherto refused to consider. But the usual period of two generations has now elapsed since those facts were certified by two men of Science of the first rank (Crookes and Wallace) and their general recognition is about due.

1. Directed Energy the Fundamental Fact

In the preface to his Treatise on Metapsychics Professor Richet says:

The three fundamental phenomena of this new science can be summed up in three sentences:

(1) Cryptesthesia (the lucidity of former writers) is a faculty of cognition that differs from the normal sensorial faculties.

(2) Telekinesis is a mechanical action that differs from all known mechanical action, being exerted at a distance and without contact on persons or objects, under certain determinate conditions.

(3) Ectoplasm (the materialization of former writers) is the formation of divers objects, which in most cases seem to emerge from a human body and take on the semblance of material realities - clothing, veils, and living bodies.

These make up the whole of Metapsychics. It seems to me that to admit this is to admit a great deal. To go farther is to go beyond the present limits of science.

I do, however, claim that science - strict and inflexible science - ought to admit these three strange phenomena that it has, up to the present, refused to recognize.

In certain respects metapsychics cannot be compared with any other science. No intelligence is apparent in the various modes of energy, whereas both in objective and subjective metapsychics the phenomena seem due to some kind of intelligence. This intelligence ... may be purely human; but if so, it proceeds from a region of human intelligence quite unknown to us, since it reveals things that our senses cannot reveal, and acts upon matter otherwise than by muscular contraction. In any case the province of metapsychics differs from that of all other forces, these latter being certainly blind and unconscious.

The essential fact in these three classes of phenomena is that their proximate causes are *intelligent*. The energy that produces them is *directed*.

That is the first and most crucial inference from the certified facts.

2. The Intelligence is of a Human Type

Considering the objective group, intelligent direction appears most obviously in the photographic and ectoplasmic phenomena. The appearances are of living faces and members- chiefly human faces and human members. In certain cases they respond to requests and act from their own volition, as in the instances of the formation of hollow wax moulds. These forms, though not under the control of the medium's will, are in organic connection with him.

But in the photographic process there is no such organic connection; the intelligence seems entirely external. That there is no invisible image posing before the camera is obvious from the fact that images are independent of the lens; and are different on either side of the plate when a stereoscopic camera is used. Auto-suggestion can have no part, for the portraits produced are almost always unknown to the medium and often unknown to the sitters, even when subsequently recognized by other persons. *Who* wrote the greeting - "Bonjour, vous etes le bienvenu" - cited above? Or the Colley letter? Both were impressed by direct writing on the negative. In the former case the mediums certainly know no French; I certify they did not touch the plates; Dr. Geley certainly did not think of greeting himself; and I assuredly had no such thought in my mind, being wholly occupied in watching the procedure, of whose supernormality I was not then convinced.

All the physical modes of energy - electric, magnetic, chemical, mechanical, thermal, luminous, etc. - are blind forces. Wherever there is life these forces are directed to produce specific forms, and conversely wherever specific forms are produced (except crystals) we infer a living agency, directing the energy that produces them.

This is the second inference - there is a living agency behind the phenomena

3. "From the Unconscious to the Conscious"

All Nature is full of this directed energy. It is inherent in every form of vegetable and animal life. The spectroscope reveals that other systems are composed of chemical matter like that of our solar system; it is therefore reasonable to infer that the same physical and biologic laws govern the whole universe.

It has long been admitted by men of science that we live in the midst of an infinite and omnipresent energy from which all things proceed.

Philosophy has also admitted that this eternal procession of energy is directed by Mind. Science, concerned with phenomena and their proximate causes only, still lags behind this inference, yet the whole evolution of life on this planet shows a continuous progress from lower to higher types of consciousness.

A. R. Wallace, in his *World of Life*, shows that each great geologic epoch is marked by a fresh accession of consciousness up to the development of a being capable of that degree of intelligence that has its inflorescence in religion and morality - the consciousness of right and wrong, and the moral Imperative. The next three paragraphs are summarized from that book.(1)

The Primary (Palaeozoic) period is that of fishes and amphibia; the Secondary (Mesozoic) that of reptiles in amazing abundance and variety; and the Tertiary (Cainozoic) is that of an almost equal abundance of mammalia and birds. At the close of each of these great periods, probably extending to many thousands of years, the dominant form of life, instead of being modified by small continuous adaptations into new species and genera, was

(1) This work, published by Messrs. Chapman & Hall in 1910, is one that every student of psychic phenomena ought to possess. The demonstration of organizing mind in Nature is singularly complete and cogent, entirely, or almost entirely, swept away and succeeded by new developments from small parent forms. Each of these dominant forms of life represents a higher stage of organization with corresponding developments of intelligence.

4. The Palaeozoic Period

This differs from the two later eras in having no known beginning, and the consensus of opinion among the highest authorities is that the existing geologic record only carries us back to about the middle of the time that life has existed on the earth. Its special conditions were probably a high and uniform temperature with abundant moisture and a larger proportion of carbon dioxide in the air than there has ever been since.

We may look on this period as the natural precursor of the subsequent rapid development of terrestrial and aerial animal life. The vegetable life was superabundant, and its traces remain in the coal-beds, which, by

fixing enormous amounts of carbon from the atmosphere, purified the air sufficiently for the higher type of air-breathing animals. In this first and world-wide coal-making epoch we see the result of a cosmic adaptation that influenced all future life-development.

5. The Mesozoic Period

On passing to the Secondary strata, the archaic boneless fishes entirely disappear and are replaced by true vertebrate fishes, and while the early amphibia linger on, their place is soon taken by true reptiles which rapidly develop into creatures of strange forms and often of huge dimensions, whose skeletons, to the uninstructed eye, might easily be taken for those of mammalia, as in fact some of them have been mistaken. These early reptiles already show high specialization. Some have enormous canine teeth; others were adapted to feed on the luxuriant vegetation. The remarkable thing is that some hundreds of species of varied forms and sizes, herbivorous and carnivorous, should have been gradually developed, arrived at maturity, and completely died out during the comparatively short periods of the Permian and the Trias or in the interval between them. They were succeeded by the huge reptile forms with which our museums have made most persons familiar - the largest land-animals that have appeared on the earth. Some of these were eighty feet in length, both neck and tail being very long in proportion to the massive body; and they all have in common the fact of very small brains, some of the largest having a brain no larger than that of a dog, "as if they were marked out for extinction from the first." The different species were extremely numerous, adapted to terrestrial, marine, and aerial life; yet not one of the varied forms of the terrestrial dinosaurs, the aerial pterodactyls or the aquatic ichthyosaurs, all abounding down to the time of the chalk formations, ever survived the chasm that intervened between the latest Secondary and the earliest Tertiary deposits yet discovered. Superior to the fish, their intelligence was still of a very low type.

In the same period there occur the first traces of mammalian life, all quite small, not much larger than a rat. Then during the blank in the record separating the Secondary from the Tertiary era the whole of this teeming reptilian life totally disappeared with the two exceptions of crocodiles and tortoises. To complete the great series of life-changes (perhaps as a necessary preparation for them) plants underwent a similar transformation, the prominent forms being succeeded by higher flowering plants, which thenceforward took the first place and now form fully 99 percent of the whole mass of vegetation with a variety of nourishing products in foliage, fruit, and flower, never before available.

6. The Tertiary Epoch

Now here we have a tremendous series of special developments of life-forms simultaneous in all parts of the earth, affecting both plants and animals, insects and vertebrates, all contemporaneous in a general sense, and all determining the transition from a lower to a much higher grade of organization and consciousness. Directly we pass from the chalk to the lowest of the Tertiary deposits we seem to be in a new world of life. Not only have the gigantic dinosaurs and the accompanying swimming and flying reptiles totally disappeared, but they are replaced in every part of the world by mammals which already exhibit indications of being the ancestors of hoofed animals, of the present carnivora, and of apes.

For the purpose of this brief outline of leading facts it is unnecessary to touch on the development and extinction of great numbers of the more developed species during the most recent geological formations. In the latest age the great Irish elk, the cave-lion, the sabre-toothed tiger, cave-bears and hyaenas, extinct deer, antelopes, sheep and cattle were abundant over Europe, some reaching our own country. Lydeker, *Geographical History of Mammals*, p. 1:8, says: "It would seem that there must be some general, deep-seated cause affecting the life of a species, with which we are at present unacquainted."

7. Mind in Nature

Enough has been said to indicate, though not adequately to represent, Wallace's contention that the whole course of visible evolution is a progress by the action of Creative Mind directing natural energies from relatively unconscious to more and more conscious forms of life, culminating (so far) in Man - spiritual being capable of much further progress, He says:

If, as John Hunter, T. H. Huxley, and other eminent thinkers have declared, "life is the cause, not the consequence of organization", so we may believe that mind is the cause, not the consequence of brain development. The first implies that there is a cause of life independent of the organism through which it is manifested, and this cause must itself be persistent -

eternal-life, any other supposition being essentially unthinkable. And if we must posit an eternal life as the cause of life, we must equally posit as eternal Mind as the cause of mind.

Darwin always admitted Variability as a fundamental fact without which Natural Selection would be powerless or even non-existent.

He elaborated his theory of Pangenesis for the purpose of rendering the many strange facts of inheritance more intelligible, but even if it were proved to be an exact representation of the facts it would not be an explanation, because, as Weismann, Kerner, and many others admit, it would not account for the forces, the directive agency, and the organizing power that are the essential features of growth....

To appreciate Wallace's position it must be remembered that he states in the most positive manner that he had definitely freed himself from all theological dogmas. It was by study of Nature in the first place, and of the supernormal facts in the second, that he came to his conclusion:

When we look upon Man as being here for the very purpose of developing diversity and individuality, to be further advanced in a future life, we see more clearly the whole object of our earth-life as a preparation for it ... I have fully discussed the evidences in plant and animal life indicating a prevision and definite preparation of the earth for Manan old doctrine, supposed to be exploded, but which, to all who accept the view that the universe is not a chance product, will, I hope, no longer seem to be outside the realm of scientific inquiry. Still more important is the argument, set forth in some detail, showing the absolute necessity of a creative and directive power and mind as exemplified in the wonderful phenomena of growth, of organization, and fundamentally of cell-structure, and of life itself.

8. The Evolutionary Scheme

Wallace's scheme outlined in the last section may be roughly summarized as follows:

Mind is all-pervading. The manifestation of its infinitude runs in both directions - infinitely great in the stellar universe, infinitely small in atoms and cells, but present in every atom of inorganic matter as the origin of physical laws. In the organic world every living form-plant, animal or man - expresses some one or more attributes of the creative Mind. This is the real omnipresence of Spirit-our telescopes and microscopes show that infinitude, for they never get to finality; there is always much more beyond their powers.

This Mind does not act on Matter directly, but through the equally omnipresent energy which is probably etherial in its nature. Every form expresses the Creative Intelligence up to the degree of which that form is capable. The higher animals already manifest a certain amount of unselfish parental love, but the consciousness of Man, alone among all material beings, is sufficiently evolved to be capable of ethical choices; i.e. to be capable of presenting some of the higher characters of Creative Love and Wisdom that we mean when we speak of "God."

In every atom there is much more space than substance: the positive nucleus and the negative electrons are small relatively to the atom itself, whether the atoms be free or combined into molecules. This space must be pervaded by the ether. If then this skin of matter could be stripped off, there would remain an etherial individualized form of living energy. This would apply to any living form-plant or animal. There is nothing contrary to reason in this idea of invisible form. Richet says:

That there should be intellectual powers other than those of mankind and constructed on a wholly different plan is not only possible but highly probable.... It is absurd to suppose that ours is the only mind in Nature, and that inevitably every intelligent power is organized on the human or animal model. Why should there not be intelligent and puissant beings distinct from those perceptible to our senses?

9. Body, Soul, and Spirit

Allusion has already been made (p. 26) to Dr. Geley's synthesis of the supernormal facts. His experiments on ectoplasmic materialization led him to perceive that the formless ectoplasm extruded by a medium grows under the eyes of the observers into human forms and faces. There must be an energy that performs

this change. It also conforms to a pre-existent Idea. It is therefore a directed energy. He at once recognized that this process has a close analogue in the transformation of insects and in the quickening of life in an egg or a seed.

In the chrysalis the larva is reduced to a white emulsion in which nearly the whole organism except the central nerve and portions of the digestive tube disappear. In this formless pulp, shut off from external influences, entirely new organs adapted to aerial life are rapidly generated. Not only so, but, as previously noticed, a highly complex and beautiful colour scheme, consisting of thousands of minute scales, is formed, and those scales are arranged in mosaic patterns of extraordinary variety and brilliance whose detail is revealed by the microscope, this pattern being always in conformity with the pre-existing Idea of the species. The same process to a different end takes place in every egg and every seed. He therefore inferred that a living being, and more especially a human being, proceeds primarily from (1) an archetypal Directive Idea, acting through (2) an individualized soul-energy with both physical and mental aspects, producing (3) a material representation on the material plane.

The Directive Idea in the individual is in solidarity with the vast Immanent Intelligence in Nature: it is a minute fraction (so to speak) of the Creative Intelligence of the Cosmos. This being essentially true, it has always been perceived under one form or another. Plato's intuitional contemplation perceived it as body (*soma*), soul (*psuche*), and spirit (*pneuma*), the latter receiving its vital impulse from the *Logos* - the Divine Reason or Word. Aristotle defined the process as an entelechy, meaning the complete realization of directing Energy. These conclusions, found in the Prologue to the Fourth Gospel and in St. Paul's epistles, are not necessarily copied one from another, but may well be common perception of a truth underlying the life-process. The entirely independent Vedanta philosophy of India presents similar ideas under a metaphysical aspect, to which St. Paul gives spiritual, and Plato philosophical expression. Mere differences of formulation should not blind us to the similarity of ideas.

The novelty and distinction of Geley's view is that it is a scientific and *experimental* confirmation of the essential idea implied in entelechy. This latter word is coming again into general use by biologists. It means realization of an end as distinct from the process; it is *realization* in contrast with *potentiality*.

Frequently, it is true, Aristotle fails to draw any strict line of demarcation between energy and entelechy; but, in theory at least, the two are definitely separated from each other ... Entelechy is the realization that contains the end of a process, the last stage in the process from potentiality to reality.
E. WALLACE, *Aristotle's Psychology*, p. xiii.

Now this idea could not be fully developed till the modern discovery of Energy as a concrete power, known in its electrical, chemical, thermal, magnetic, and other manifestations. Entelechy involves the realization of an idea; well and good: but, Whose idea? It merely states a purposive factor in Nature; it does not explain its origin nor its mechanism. Geley substitutes for the vague notion a precise and concrete individualized energy, as precise and concrete as the electric "current" that energizes the live wire. Energy *qua* "force" is no more intelligent than Matter; there must therefore be Intelligence directing evolution and growth. He explains intelligibly on this basis the phenomena of hypnosis, alterations of personality, healing, supernormal phenomena, and mediumship -not of course in full detail but in broad principle. Geley is here again in close agreement with Alfred Russel Wallace, who was led by the study of the same supernormal and natural facts to the inference that the primary cause of Variability, without which, as Darwin fully admitted, adaptation and selection could not act, is a *psychic* factor. That great biologist showed conclusively in his *World of Life* that Evolution is purposive - being under a directive idea manifest by its actual result - "*the development of a spiritual being.*"

Now a spiritual being is one possessed of moral and ethical qualities. It is therefore to the development of these higher qualities that we must look as the true course of *human* evolution. There is no perceptible advance in physical evolution in the last five thousand years. We are certainly neither more beautiful nor more intellectual than the Greeks of 500 B.C., but there is plenty of scope for moral evolution! Huxley points out the same thing: the desire for keener sight is met by the microscope and telescope, not by improved eyes.

10. The Present Position

It is nothing short of amazing that after the testimony to the reality of supernormal phenomena given by

years of careful work in England, France, Germany, Italy, and Poland by skilled experimentalists such as Wallace, Crookes, Lodge, Richet, Geley, Morselli, Bozzano, Schrenck-Notzing, and Ochorowicz (to name a few only of leading authorities) that critics should still be wasting time on discussions whether this or that medium has been guilty of fraud, instead of drawing the inferences so greatly needed at the present juncture. Enough has been thoroughly substantiated to serve as the foundation of the entirely new science which Professor Richet has called Metapsychics, and to enlighten inquiring minds that have neither the time nor the aptitude for original investigation, but who can see the enormous importance of the general development of the qualities that depend on wide recognition of spiritual realities, and of Religion as vital perception of those realities rather than as assent to any special forms of creed.

The present social and political troubles of the world are reducible to one simple fact - intellectual progress has far outstripped moral development,(1) so that the vast powers that science has placed in the hands of mankind are largely used for destruction instead of upbuilding. Preparation for war by land and sea absorbs enormous sums that should be devoted to social betterment; and however necessary this may be in States such as England, France, and Italy, who only want security from aggression and see plainly enough that war is as ruinous to the victors as to the vanquished, it is none the less true that the whole danger is due to human disregard of the moral factors of prosperity - which are industry, goodwill, and religious belief.

(1) High, or even faultless, moral character is assumed by all the makers of socialist and other Utopias.

The actual facts are: (1) There are far too many persons engaged on "distribution" - far too many shops peddling other men's work. (2) Average morality is so low that as soon as men can dictate terms their work becomes much lower in quality and much less in quantity.

Theoretically and utopially, nationalized undertakings might be feasible (with modifications) if the management were chosen for ability alone and not by political "influence" or nepotism - if the men were as keen to do good work as to get high wages - if in fact they had the temper of the professional classes; if politics were left outside the yard gates; and if 70 per cent of distributors were employed on useful production.

All necessities to civilized life and leisure to enjoy them could then be within reach of all.

It is character that forbids, or rather the want of it; there are too many who are only amenable to Fear or Pain. Fear too - thoroughly justified Fear - is the cause for armaments. All Utopias take for granted that if fear of consequences were removed all would go well! If that were so all Utopias would work with a few common-sense modifications.

Not only so, but this prostitution of science has engendered a peril that menaces the very existence of European civilization by its repercussion on industry and credit. That peril is Poison-gas War against manufacturing and business centres. These diabolical projects will never be exorcised by agreements or political methods. Edison has said that no effective defensive measures are possible in view of the number of vulnerable points. The peril can only be averted by general recognition of the true line of human evolution - friendly co-operation leading to that peace that is not merely the absence of actual strife, but harmony between men of goodwill.

Nothing will so surely lead to this as conviction of the reality of the soul, its survival, and its self-wrought destiny; and that is why William Ewart Gladstone said that Psychical Research is the most important scientific work that is being done in the world.

- Chapter 8 -

Survival

"That the human personality persists after the dissolution of the body has been "proved" so many times that it is rather surprising it should be thought necessary to repeat the process at short intervals. The ancient arguments have been worn threadbare, but it seems evident that the phenomena of Spiritualism have given to the belief a new lease of life.... "What we call death is a mere translation from one environment to another." ... It is true we are furnished with some particulars of this fresh environment, but they are so meagre and cloudy as to be quite unconvincing ... Let the same phenomena be vouchsafed to any robust disciple of Reason, and he may possibly believe as Sir Arthur Conan Doyle believes. Until that happens he will certainly not do so."

Mr. Charles T. Gorham in *The Literary Guide*

"Take my word for it - it is not, as a rule, safe to trust yourself to a man who tells you that he does not believe in a God or a future life."

William Pitt, quoted by CANON LIDDON

THE first of these two quotations is a fair specimen of the manner in which the experimental facts and the inferences from them are met by critics who blink unpalatable evidence. Proofs of long standing are dismissed as "threadbare argument the consensus of religions is called "barbaric dogma" and "outworn superstition." Robert Blatchford is as robust a disciple of Reason as ever was, but his well-known and uncompromising testimony is ignored. Such writers, unable to disprove facts, give their opinions with question-begging epithets. It is, however, surprising that any person should take this sort of pontifical writing as of equal weight with that of competent students and experimenters.

Another form of judicial pronouncement is by a writer known for his brilliant epigrams and paradoxes. Mr. G. K. Chesterton says:

I do not in the least mean that I think all spiritualism is a fraud.... If there were nothing but trickery in it, it would be a profitable topic. It really does present what may appear to be a paradox - if it is a trick it is useful it is as a truth that it is useless. For if, as I fancy it really is the irruption of some sort of elemental forces external to man, then for some reason or other they seem to be forces that certainly waste and possibly corrupt.... It is admitted that the spirits, or whatever they may be, very often tell lies. But they are always ready to tell more lies to explain away their lies, and then more lies to explain the explanation. They may be sportive fairies or deceptive demons, or merely tricks of our own submerged mind; but whatever they are they seem to want very much to waste our time.

Now this kind of writing places opinions before facts. It is the same mentality that called Galvani "the frogs' dancing master," because he could see that the twitch of a dead frog's leg implied a new force in Nature. That force was galvanism-current electricity.

This gentleman says: "I have seen spirit-writing appear on a piece of blank paper on a bare mahogany table." If he means that this was a case of writing without any normal contact, an intelligent force is worth investigation irrespective of the matter written.

Belief in personal survival, unless as it affects conduct, is a small matter, but it should go by the whole evidence. Probably the majority of intelligent men feel that survival has no attractions apart from the prospect of meeting those we love. Many prefer extinction and some imagine they get it by suicide.

1. The Larger View

There is a much larger aspect of the question, which prompted the remark of a statesman with so wide an experience of men as William Pitt. Scepticism does not work. It has been the invariable precursor of national decline-in Greece, in Rome, and in Russia. Negation of survival means conviction of irresponsibility. The murderer Smith, who not long ago drowned three successive wives in their baths, advanced as his defence, "When they are dead they are done with." The logic is sound; there can be no injury to the non-existent. It should be quite obvious that the disregard of truth which has sown almost universal distrust, the trickeries all too common in political life, the specious misrepresentations, fraudulent prospectuses and fraudulent bankruptcies and the pursuit of wealth by any and every means, are only logically justified by belief that there is no after-life consequential to this, or by the common but equally false notion satirized by Heine, "Le bon Dieu me pardonnera, c'est son metier".

This pragmatism - that disbelief actually produces bad effects - is no proof of survival, but it is a strong argument why importance should be attached to it, and why it should be necessary to repeat at short intervals the unheeded evidence for it.

2. Recognized Materializations

Hitherto this book has dealt only with irrefragable facts and the inferences from them, taking a purely scientific standpoint. We must now go beyond those limits and adduce some which are not less true, but are less conclusively established.

Materialisations of known personalities do not lend themselves easily to laboratory experiment. Such "spirit-return" does not take place to convince obstinate sceptics(1) but to fortify those who have loved and lost. Nevertheless, there is at least one such case that has taken place in the laboratory.

(1) A frequent reason for disbelief in a future life is the consciousness that our personality as we know it is unfit to survive, and that is true; but the inference is not that there is no survival, but that we had better make our selves fit.

November 20, 1920. In the laboratory of the International Metapsychic Institute, Medium Franek Kluski: his left hand held by Dr. Geley, his right by Count Jules Potocki. Other sitters linked hands. Detail given in Dr. Geley's *Ectoplasmic et Clairvoyance*, p. 283.

... At the same moment I felt a woman's hand gently placed on my forehead, making the sign of a cross surrounded by a circle as was my sister's custom when taking leave of me during her life-time. I could recognize her hand by the light of the luminous screen on the table in front of me... She held my hand, patted my face, caressing it ... Shortly after a luminous sphere was formed before my face; it retreated, then approached again, and to my great surprise and joy I could see plainly the features of my sister, smiling at me as in life. She seemed much younger, as she was twenty-five years ago. (She died at 54) The crown of her head was covered by a cloudy veil. The apparition lasted for several seconds. I had time to exclaim, "It is herself," then all vanished. The hand again traced the cross on my forehead several times, there was a kiss, heard by all, some more caressing of my face, and all manifestation ceased.

(Signed) J. POTOCKI.

Sir William Crookes' testimony to a similar but much more durable and tangible materialization of "Katie King" will be found in his *Researches in the Phenomena of Spiritualism* (J. Burns, 1874), pp. 102-12. He certifies that he saw Katie and her medium, Miss Florence Cook, at the same time, and photographed them together on the same plate. He writes:

"The almost daily séances with which Miss Cook has lately favoured me have proved a severe tax on her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech and I have never seen anything approaching the slightest symptom of a wish to deceive.... To imagine that an innocent schoolgirl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the

strictest scrutiny, should be willing to be searched at any time, either before or after a séance, and should meet with better success in my own house than in that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests ... does more violence to one's reason and common-sense than to believe her to be what she herself affirms."

I have myself seen three times the materialization of a deceased brother's face, confirmed by two other members of the family.

3. Photographic Portraits

Unrecognized supernormal portraits such as are testified to by Mr. Traill Taylor are conclusive proofs of the reality of the phenomenon, but are no evidence of survival. There are, however, many instances of portraits of deceased persons to be found in the *Chronicles of the Photographs of Spiritual Beings* (Houghton); *Photographing the Invisible* (Coates); *The Case for Spirit Photography* (Doyle); and many instances given in the *Transactions* of the British College of Psychic Science. In many of these the face appearing on the plate was not the one expected, but was that of a person unknown to all present, but sometimes actually recognized by another family and clearly recognizable by strangers on comparison with a normal portrait.

The evidence for survival is greatly increased when a portrait has been promised beforehand. This was the case in both the instances adduced in Chapter III, *ante*. I had a message purporting to be from my late colleague that she would endeavour to give me a portrait, which duly appeared on the plate (P1. 5, P. 40). On the second occasion, July 17, 1924, a similar message was given;(1) it ran: "I have met Dr. Geley; he cannot yet believe he has passed over, but he has friends who will help him. I think if you arrange for the photography next week as was settled, he may be able to impress his photograph, as his mind was set on those experiments." I noted down these words at the time, took the signatures of those present, and passed the paper through the post without an envelope to have the postmark as proof of date. The arrangements cancelled after Dr. Geley's death, July 15th, were revived by the kindness of Mrs. McKenzie. On July 23rd I kept another appointment made with another medium on Dr. Geley's behalf, without result. In the evening I made inquiries through a private automatist at Weybridge, who knew nothing of the whole matter:

(1)At Exmouth, by an automatist totally unconnected with the subsequent photographic results in London.

*Q. I have been to * * * and have got nothing am rather disappointed. Can you tell me anything?*

A. All was ready and right, but your poor friend cannot realize yet that he is here, and he is very distressed by the grief in his home and all his circumstances. We could not get a proper picture.

Q. That is sad. Now I want your advice. Mrs. McK. has offered me a sitting with Hope tomorrow at 11 a.m. It would seem from the answer you give that it is useless.... Shall I take my own camera (which might put Hope out), or shall I let him use his own?

A. Do not introduce any innovation to-morrow; you go with my promise in mind, and we will do what conditions allow. By then Dr. Geley may be sensible of what has happened or be asleep. You see, dear, his arrival was so sudden and he was in good health.

Dr. Geley was killed by the crash of the aeroplane in which he was travelling from Warsaw to Paris on July 15th. The experiment took place on July 24th. The full details are given in *Psychic Science* of October 1924 and in the *Revue Meta-Psychique* for the same month. The mediums were not allowed to touch the plates at all. The result is shown in P1. 6 (P. 41).

In the evening of the following day I made further inquiry:

Q. I am so glad to have been successful. Can you tell me what took place?

A. Very simply. He was at last calmed and put to sleep: his guide and helpers made the model and brought it. Conditions were so loving and desirous to help that the way was clear.

It is not maintained that these supernormal photographs are produced by any process analogous to normal photography-there is no invisible image posed before the camera. There is ample proof that the lens plays no part in the production of the image. There are two current theories: (1) that the image is a "thought-form" projected on to the plate by the medium or the sitters or both; (2) that there is a discarnate agency in which the surviving soul is actively or passively concerned.

Whether the first (ideo-plastic) or the second (spiritualist) hypothesis be adopted, or there be a combination of external influence and ideo-plasticity, the mechanism of transfer to the plate is alike unknown; but the "thought-form" theory has to meet the following questions: When the personality is unknown to both mediums and sitters, *whose* thought is it that is photographed?

When the medium has never seen the person represented (as is almost always the case) and the sitters are not consciously thinking of any particular person, what is the evidence that unconscious thought can be photographed at all?

How did the first automatist at Exmouth and the second automatist at Weybridge (neither of whom had anything to do with the photographs) get into relation with the intention subsequently borne out by the facts?

Only very complicated hypotheses of thought-transference can be offered as solution. The inference of discarnate agency acting on some specially ideo-plastic kind of ectoplasm seems to me much more valid.

4. Messages from the Unseen

Automatic scripts are so numerous and in such great variety that merely to cite a few instances would give erroneous ideas. They range through every possible quality - the highly intelligent (rare), the good but commonplace (very frequent), the vapid (also frequent), and (occasionally) the actively bad. A certain number are unquestionably promptings from the subconsciousness of the writer, and probably in no case is this factor entirely absent even when the matter revealed is totally unknown to the writer, his mind colours the mode of expression, so that positive proof of the identity of the discarnate agent is difficult to obtain.

The evidence of discarnate agency, however, is very voluminous, and cumulative proof is abundant. It is often objected that the sum of individually defective evidence is no more valid than each separate case, but this objection will not hold. In the law courts very little evidence is perfect in itself; the value of cumulative evidence turns on the number of unbiased witnesses. If we are to assume that all veridical automatic writing is subconscious simulation, we must allow that mediumistic clairvoyance is exceedingly common, a conclusion that is by no means borne out by facts. Taken in conjunction with the objective evidence, the hypothesis that certain of these messages really come from surviving souls (as they assert) is well supported and has the merit of covering all cases in which the subconscious origin seems far-fetched.(1)

(1) It is remarkable that the intellectual and moral level of these messages corresponds in a curious way with the tone of the circle - frivolous and foolish sitters get frivolous and foolish "messages." This has caused some persons to attribute all such messages to the subconsciousness, a theory which, however, does not cover a large body of facts such as predictions.

I will now give a few examples from which the general tenor of the better class of messages can be fairly judged.

(a) Messages of Love and Affection

I am glad you are here to-day, for I know you have come because you love me, and because you love to live over again our past-especially our happy past.... Never, never think of me as dead, as lost, as separated, as distant. I live-yes, live, in a way that was not possible to me while limited in the body. Always think of me as living, as rejoicing, as ministering, as not simply near you, but united to you in the innermost depths of your being.... You will understand that we are not taken up by self-absorption it is true even here that as some one has said, We live by Admiration, Hope, and Love," because these are the things of the Spirit and here the things of the spirit are the only things that count, and these are intensified and glorified to a degree incomprehensible to those still tabernacled in the body. But Love of course must minister, must give, must express,... and this ministry and service has various aspects-particularly the two aspects of service to those on our side of the veil who are still in need of enlightenment and comfort and moral and spiritual growth, and of service to those yet on your side. - Love from beyond the Veil. L. V. H. WITLEY (Fowler & Co.).

(b) Messages of Identity

*(1) I am greatly amazed at meeting you in this way. I never believed in a future life, though like others I pretended to hope. Not only am I alive, but in possession of extended faculties. I am, as I see you have already guessed. * * * I am not going to expend a power which I see to be most limited in sending messages that you would not give, or in attempting tests that would fail. I little thought when last I saw you in * * * that our next meeting would be like this.... What a marvel this world is.... Not for one moment do I wish myself back again; rather the humblest spirit in a world like this than the highest position earth can give.*

I see you wish to know my experience. I suffered horribly and a great darkness came over me. Then I seemed to open my eyes and the room was full of light; my body lay upon the bed; the room was empty, and my dead relations were round me. The walls were transparent and we moved away. I felt young and light.... After a time I returned to earth to visit my friends.... You are not like my idea of you but few are; we are much in the dark on earth. Perhaps it is better so, as there is much to disappoint, and I find all unlike my notion of them.... The power goes; I will come again.

*(2) I am * * * *. My funeral was dismal. I stood near my brother. My sister was most upset. . . . The general feeling of hopelessness and the false view of death most distressing. Literally the only persons who thought of me as a reality still existing were you and your wife. It is most painful.*

*I placed myself close to * * *, and could not make her feel me.... I saw your sister * * *, quite hopeless, and * * *, who has religious views, not much better.... I must say I am at a loss to account for the state of things.... It is not pleasant to see thought, though some thoughts are gratifying. I am fast becoming converted to the idea that many friends are false, and many foes are friends. No, I am not a mischief-maker. I find my dear friend * * * closer to me than anyone. I wish he would come soon. I miss him at every turn. I regret to find better feelings founded on friendship than on relationship.... Had power been given you that day to see the minds of those present you would realize how fortunate you are. - From The Result of an Experience (Simpkin, Marshall. & Co., 1910).*

This experiment was carried out by a lady and her husband who resolved -

to devote a certain time every evening to writing and to admit no one into their secret, determining to persevere however unsatisfactory the result might be. These conditions were scrupulously fulfilled, the experiment stretching over a very large number of years.... At first nothing but scribbles came, then a few words were written, then a phrase, often repeated all over the page. After many months the writing became clearer, the names of dead relations were given, and interesting personal matter and advice.... In the selections, all essentially personal matter has been omitted; but otherwise the letters are intact and have not been altered in any way except as regards names.

I have myself had, through a private automatist, very similar communications, bearing out much that this book contains.

(C) Conditions of the Other side

I say that what such spirits write and reveal can only be compared to looking through glasses that distort. They think they see, and when they are unable to find suitable words, they use what they think most analogous. (The spirits having no language impress the thought and it finds expression in the medium's words. - ED.) ... Thus "heaven" has its couches, its rests, its coverings, its comforts; but attempt to name them with the equivalent on earth, the resemblance dies away.... A belief in the power of writing by spirits will increase as the world grows older; and when once that has become more general, the spirits will be less afraid to say the truth, that of all heavenly things granted to spirit life none can be revealed.... I said that spirits far advanced were shy of beginning relations with those of earth, but that numbers were waiting on the confines of the land they had left with regret, ready to communicate under any name they could take to ensure them attention.... A wish is often felt to communicate to relieve the tedium of eternity; for tedium there is in many cases, and discontent - oh how much! Only those who learn content amidst life's hardest lessons, or are constitutionally contented, begin spirit life with happiness.... Not idle content, however.... Spirits are always sure of being together when love has united them on earth; and when spirits are awfully distant from each other it is the fault of one or other of them.... There is not so much inaccuracy as some

think in talking of the sleep of death; but it is not a necessary condition of spirit life, and there are some who pass at once into enjoyment; for it is not enjoyment to be doing nothing, while the better are at once employed and progressing into higher states of spiritual happiness.

From Matter to Spirit. DE MORGAN (Longmans, 1863).

(d) Theological Messages

Religion, the spirit's healthful life, has two aspects - the one pointing to God, the other to man.... We do not recognize any need of propitiation towards this God. We reject as false any notion of the Divine Being vindictively punishing a transgressor or requiring a vicarious sacrifice for sin.... God as we know Him in the operation of His laws is perfect, pure, loving,... the centre of life and love... the object of our admiration, never of our dread.

... None has seen Him, nor are we content with the metaphysical sophistries with which prying curiosity and subtle speculation have obscured the primary conception of God among men. The first conception even with you is grander, nobler, more sublime. We know nothing of the potency of blind faith or credulity. We know, indeed, the value of a trustful receptive spirit, free from the littleness of perpetual suspicion. Such is God-like and draws down angel guidance. But we denounce that most destructive belief that faith, assent to dogmatic statements, have power to erase the traces of transgression; that an earthly life-time of vice and sloth and sin can be wiped away and the spirit stand purified by the blind acceptance of a creed. Such teaching has debased more souls than anything else to which we can point. Nor do we teach that there is a special efficacy in any one belief to the exclusion of others.... We know, as you do not, the circumstances which decide to what special form of faith a mortal shall give his adherence....

We deal with religion as it affects us and you in simpler sort. Man - an immortal spirit, so we believe - placed in earth-life as a school of training, has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by inevitable laws, which, if he transgresses them, work for him misery and loss, which also, if respected, secure for him advancement and satisfaction.... This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out and its results remedied in sorrow and shame. The consequences of deeds of good are similarly permanent, they precede the pure soul, and draw around it influences which welcome and aid it in the spheres. Life is one and indivisible; one in its progressive development, and one in the effect on all alike of the eternal and immutable laws by which it is regulated.... Eternal justice is the correlative of Eternal Love.

You will learn also that all revelation is made through a human channel, and consequently cannot but be tintured in some measure with human error. No revelation is of plenary inspiration. None can demand credence on any but rational grounds. Therefore to say of a statement that it is not in accord with what was given through a human medium at any stated time is no derogation, necessarily, from the truth of that statement. Both may in their kind be true, yet each of different application. Weigh what is said; if it be commended by reason, receive it; if not, reject it. If what is put before you be prematurely said and you are unable to accept it, then in the name of God put it aside and cling to aught that satisfies your soul and helps its onward progress. The time will come when what we lay before you of divine truth will be valued among men. We are content to wait, and our prayers shall join with yours to the Supreme and All-wise God, that He will guide the seekers after truth, wherever they may be, to higher and fuller insight. May His blessing rest on you.

*This and much more automatically written will be found, together with the method of its production, in *Spirit Teachings*, by the hand of the late Mr. Stainton Moses ("M. A. Oxon"), published by E. W. Allen, 1883, and reprinted by the London Spiritualist Alliance (5, Queen Square, W.C. 1).*

The book shows in the plainest manner the conflict between the ideas of the medium in his normal state and those of the communicating spirit.

5. Conditions in the After-Life

*The gist of these messages(1) is that After-life conditions are *mental* depending less on the new environment than on the degree of evolutionary attainment that we bring to it. Intellectual attainment is*

always secondary-it may even be a hindrance if it be dogmatic, narrow, intolerant, conceited, or perverse. Spiritual status is determined by moral quality alone and proceeds from conditions simple and easily understood if we set aside an environment so different from the material that we cannot picture it:

(1) I do not definitely assert that these messages are from spirits; I merely say that the evidence is such as to make conscious invention highly improbable. We are then left with two hypotheses: (a) that the subconsciousness simulates an elaborate trickery by personification closely imitating the mentality that could be ascribed to the deceased, and in conformity to correspondences so general at all times and in all places as to simulate laws; or (b) that there is a discarnate intelligence prompting the message. Taking these messages along with other phenomena, especially the photographic portraits and the visions of children, I think the latter hypothesis the only one that covers the facts.

There is no money - pleasures cannot be bought. There is no compulsion to earn a livelihood, therefore each can do what his talents lead him to prefer; the happiness of the soul depends on its own internal resources. Thoughts and character are naked and open, therefore like souls gravitate to their like, much as they do here, but with greatly enhanced perceptions; this makes fresh learning much easier for the honest-hearted, but much more difficult for the ill-disposed who cannot endure the society of those higher than themselves, and for the obstinately "earth-bound" who cling to the past. None can pretend or deceive, each is seen exactly as he is, and the contrast between the well-disposed and the evilly-disposed is glaring. Mental darkness there is the analogue of physical darkness here. Those who have the light in themselves can give it out to help others and can receive more. The heavenly life is one of growth in wisdom, insight, and co-operant help to those who stand in need. They totally reject all notion of "merit."

Anyone in this present life who wishes to forecast his own future can do so by considering what would be his interests and occupations under these conditions.

In illustration of these inferences I was given the two following stories, through the automatist previously mentioned:

One instance of the kind you ask me for is that of a dear little old woman who kept a small shop in a place where it was needed. She was very honest, shrewd, on principle never gave credit, though she would give to children, and oftentimes gave a meal to those who needed one. She never subscribed to charities, was a strict sabbatarian, and brought up her children accordingly. One son, just before she died, embezzled money in the post-office. She felt she had failed in her duty and that this lapse must be her fault. When she came over she was surprised to find all her highest hopes realized. All memory of the unfaithful son was wiped out, for she was in no way to blame, she was unable to influence his mentality. She watches over the others serenely and has her reward here.

You know that we gain our knowledge here by seeing the results of earth-lives, both our own and those of others, including those still in the flesh.

Here is another instance:

It is the story of a couple who had money, leisure, and were very prominent in society. They were utterly selfish; they gave grandly and sometimes largely, but for their own comfort and reputation; they even helped a scapegrace relation to recover his position, but they took so much credit to themselves for this generosity that the spark of growth it might have started was killed. As they grew old they desired real friends, but their minds and their mode of life were such that they met only those who desired money and gifts. As each of them arrived here they seemed small and deformed in soul: they were dismayed and terrified, because all their thoughts had been of material pleasures, and their thoughts turned to the bodies they had ministered to, now masses of corruption. Unable to turn their eyes from their past, they longed to get back to earth; but they have to spend a certain time seeing the result of their selfishness on others whom they ought to have helped. They will recover in so far as they sorrow and try to help, but you will understand how hard that is with money.

These homely stories give far more enlightenment than many more pretentious communications. It is often made a reproach to these messages that they convey commonplace morality and do not add to scientific knowledge. Well, commonplace morality happens to be the one thing of which the world stands most in need. Of knowledge there is more than enough while we devote it to the deadly appliances of destruction. Why should our friends on the Other Side of life busy themselves with the laws of Matter and its illusions? These things have passed out of their sphere of interests: they desire peace and goodwill among men, and they seek to show us the change in mentality which alone can bring about the realization of our hearts'

desire.

Note on Automatic Writing

Some minds are much exercised to distinguish what comes from their personal subconsciousness and what from external influence.

This is quite natural, but involves a misapprehension of the probable process in action. Only rarely is the hand actually moved by the communicating spirit: the usual process seems to be - (a) Projection of the ideas to the subconsciousness of the recipient; (b) subconscious translation into words; and (c) the equally subconscious movement of the hand. It is obvious therefore that here are three separate openings for error - imperfect projection, imperfect translation, and imperfect muscular action.

Anyone who has the gift of automatism should concentrate attention on the good sense (or otherwise) of the matter written irrespective of its supposed origin. The more completely passive the attitude during writing and the more coldly and reasonably critical *afterwards*, the better will be the result. Stainton Moses' *Spirit Teachings* is an example of this: he was absolutely unconscious of the matter during writing and keenly critical afterwards. The result is to be seen in the contrast between the working of the two minds. To any who use the methods of automatism, I would say - Do not trouble about how much is the product of your subconsciousness, and how much is communicated; but only how much good sense can accept or reject. It is the truth of the matter written, and not its origin, that is important.

I feel bound also to emphasize the real danger of the practice unless strictly controlled by good sense, knowledge, and honest purpose. A medium wrote to me: "*For some time past I have STRONGLY wanted to write or lecture on mediumship. The (automatic) writings are beyond my interpretation, being partly in a code which needs deciphering.*"

A Specimen

Ast means the code, and the code means lully. Aster means diagmitism, and diagmitism means the pole or equatorial disposition so that the invisible mechanic writes here, and he is an engineer.... Radius collection of astitial barnefets in Maltese Phinology ... etc, T. A. (name given) is him who cut the throat of Lucy B. (name given) and vent his spite on her. He was her uncle who is now living at (address given). He is a man with reddish hair.... (very full description given).

A very great deal more nonsense of the same kind followed, and also some indecent outpourings showing a very depraved mind. The exact pathology of the case is not clear, but if there is any external influence at all, it is insane. Of course I wrote energetically to this person, saying that if she wished to preserve sanity she must drop writing at once and for ever.

I have purposely quoted the very worst case ever brought to my notice because I wish to emphasize most strongly how thoroughly unwholesome and dangerous this practice may be. (Cf. Isaiah viii. 20.)

Confirmatory Evidence on Survival

*Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.*

In Memoriam, Tennyson

SO far our clue of facts has led us, that we can see concurrent evidence all pointing to the existence of a super-material order, confirming the deep instinct of humanity in all races and in all times, but profoundly modifying all the usual concepts of a surviving soul. There are, however, many who discredit these messages in spite of their remarkable agreement in substance though totally unconnected with each other, and contend that they take "spiritoid form" by reason of a tendency of the subconscious mind to "personify" its intuitions. This hypothesis is to some degree supported by the marvellous subconscious powers of psycho-cognition (of which a few cases were outlined in Chapter V of this book) so long as the automatic writings are considered apart from the objective phenomena recognized materialisations, recognized portraits, and direct writing (on the photographic plate or otherwise), and last, not least, the direct voice testified to by many reliable witnesses.(1)

(1) I have not included this last in my chain of facts, because my aim has been to include no link among mediumistic phenomena whose soundness has not been admitted by the scientific authorities from whom I have quoted, and of which I have not myself had indubitable personal experience. In the book *The Voices*, by Vice Admiral W. Usborne Moore (Watts, 1913), and in Sir Arthur Conan Doyle's writings and lectures, there is abundant testimony to the entirely personal and characteristic nature of these voices under conditions that should exclude the suspicion of fraud with which all mediumistic phenomena are so often received, even when the conditions are such as to make fraud or illusion physically impossible.

1. Spontaneous Phenomena

It happens, however, that there are *spontaneous* phenomena in which there is no room for reasonable suspicions of any kind of illusion, whether in the phenomena themselves or in those who report them. I refer to the visions of deceased relatives by dying persons. These are frequently ascribed to hallucination. As to this, Professor Bozzano remarks in his book on the subject (P. 5): "If the determining cause of such phenomena is that the thought of the dying man is ardently turned on those dear to him, his hallucinations, instead of being exclusively of deceased persons - sometimes of those forgotten by him - should more frequently take the forms of absent friends still living to whom he is warmly attached. This, however, is never the case." But to obviate this objection altogether, I have selected among fifty-four cases of such appearances, three cases of perception by children too young to have preconceived notions on the subject:

(1) This case refers to a child of two years and seven months old (1883) named Ray. A baby brother of Ray's had lately died. Little Ray had repeated visions; he constantly saw his brother sitting on a chair and calling him. "Mother " he said, "the little brother calls Ray; he wants him with him." Another day he said, "Don't cry, the little brother smiles at Ray. Ray is going to him." The child's intelligence was much above that usual to his age. He died two months and seven days after the death of his brother.

(2) Another instance is reported by M. Pelusi, librarian at the Victor Emmanuel library at Rome (Luce e Ombra, 1920, P. 20). A little girl of three years old, Hippolyte Notari, partly paralysed, was in the same room with her little brother of four months, who was dying. The father, the mother, and the grandmother of the two children were present. About fifteen minutes before the death of the infant little Hippolyte stretched out her arms, saying, "Look, mother, Aunt Olga." This Aunt Olga was a sister of her mother who had died a year previously. The parents asked, "Where do you see Aunt Olga?" The child said, "There, there," and tried insistently to get out of bed to go to her aunt. They let her get up, she ran to an empty chair, and was much discountenanced, because the vision had moved to another part of the room. The child turned round and said, pointing to a corner, "Aunt Olga is there." Then

she became quiet and the baby died.

Both of these instances are given by Richet (P. 353), and he remarks:

Facts of this kind are very important. They are much more explicable on the spiritist theory than by the hypothesis of mere cryptesthesia. Among all the facts adduced to prove survival, these even seem to me the most disquieting.

(3) The third case (quoted by Bozzano) is that of Daisy Irene Dryden, the little daughter of the Rev. D. A. Dryden, a clergyman of the Methodist Episcopal Church in California, and his wife. She was born in September 1854 and died in October 1864. The account here given is abbreviated from the much longer story given in the journal of the American S.P.R. for June 1918, written from notes by the child's mother. At Mrs. Dryden's death her notes were published with an Introduction by the Rev. F. L. Higgins, who guarantees the absolute truthfulness of the narrative from his knowledge of the mother and from the concurrent testimony of other witnesses to the facts. He observes:

Instances of the opening of the spiritual senses just before death are by no means unheard of.... But such experiences are usually brief, and consequently convey to those around no definite knowledge of the other world, even when names of departed ones are called and words descriptive of them spoken. That which was remarkable in Daisy's case of open vision was its unusual length and the clearness of her revelations, resulting from the fact that there was time for her to familiarize herself with the wonderful things she saw and heard.

It is further stated by her mother that it she had not been educated in the least degree on the lines of mysticism or modern spiritualism." She died of enteritis following on typhoid fever, from which she seemed to be recovering during the two weeks before her death, but she steadily maintained that her departure was near. Four days before her death enteritis set in, and for the first twenty-four hours she suffered greatly. After that the pain passed and she became clairvoyant. This was noticed first by reason of a text from the Gospel of St. John read to her by her father, which led her to remark that she hoped to return to console her parents. She added: "I'll ask Allie about it."

Allie was her brother who had died of scarlet fever, aged six, about seven months before. She waited a short time and then said, "Allie says I may go to you sometimes; he says it is possible, but you will not know when I am there; but I can speak to your thought."

The mother writes:

As I have said, Daisy lingered on for three days after the first agonizing twenty-four hours had passed.... During this time she lived in both worlds, as she expressed it. Two days before she left us the Sunday-school superintendent came to see her. She talked very freely about going, and sent a message by him to the Sunday-school. When he was about to leave, he said, "Well, Daisy, you will soon be over the dark river." After he had gone, she asked her father to explain what he meant by "the dark river." He tried to explain it, but she said, "It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life." And she stretched out her little hands from the bed, and with a gesture said, "It is here and it is there. I know it is so, for I can see you all, and I see them there at the same time."

One morning while I was in the room, a kind neighbour, Mrs. W., was reading to her from John xiv. 1, 2. Daisy remarked, "Mansions, that means houses. I don't see real houses there; but there is what would be places to meet each other in. Allie speaks of going to such and such a place, but says nothing of houses. You see, perhaps the Testament tells about mansions so we will feel we are going to have a home in heaven, and perhaps when I get there I'll find a home. And if I do, the heavenly flowers and trees that I love so much here - for I do see them, and they are more beautiful than anything you could imagine - they will be there." I said, "Daisy, don't you know the Bible speaks of heaven being a beautiful city?"(1) She said, "I do not see a city," and a puzzled look came over her face, and she said, "I do not know; I may have to go there first."

(1) It is strange how the essential idea of the Civitas Dei which really means a State or "polity," represented by a "city," should have

been liberalized, despite the highly allegorical foundations of precious stones (each of which symbolized a virtue) and the reference to the mystical cube-" the length and the breadth and the height thereof are equal" (Rev. xxi).

The same day her Sunday-school teacher, Mrs. H., was sitting beside her, when Daisy said, "Your two children are here." Now these children had gone to the other life several years before, and if they had lived in this world would have been nearly grown up. Daisy had never heard anyone speak of them, nor did the mother have any pictures of them, so she could not have known anything whatever about them before seeing them in the spiritual world. When asked to describe them, her description of them as full-grown did not agree with the mother's idea of them, so she said, "How can that be? They were children when they died." Daisy answered, "Allie says, 'Children do not stay children; they grow up as they do in this life.'" Mrs. H. then said, "But my little daughter Mary fell, and was so injured that she could not stand straight." To this Daisy replied, "She is all right now; she is straight and beautiful and your son is looking so noble and happy."

Another friend came in, and Daisy was describing her daughter who died some years before, and spoke of her as being grown up; but the mother could not from the description recognize her child, until Daisy said, "She used to have a mark of a mole on the left side of her neck, but she does not have it now." Then the mother was convinced.

During the last days of her illness her elder sister Lulu used to sing to her, mostly from the Sunday-school hymn-book, and after one of these hymns, which spoke of the angels and their "snowy wings," Daisy exclaimed, "Oh, Lulu, isn't it strange? We always thought the angels had wings! But it is a mistake; they don't have any." Lulu replied, "But they must have wings, else how could they fly down from heaven?" "Oh, but they don't fly," she answered. "they just come. When I think of Allie, he is here."

Once I inquired, "How do you see the angels?" She replied, "I do not see them all the time; but when I do, the walls seem to go away, and I can see ever so far, and you couldn't begin to count the people; some are near and I know them; others I have never seen before. She mentioned the name of Mary C., the sister of Mrs. S., who was a neighbour of ours in Nevada City, and said, "You know she had such a bad cough, but she is well now, and so beautiful, and she is smiling to me."

I was then sitting by her bedside, her hand clasped in mine. Looking up so wistfully to me, she said, "Dear mother, I do wish you could see Allie; he is standing beside you." Involuntarily I looked round, but Daisy continued, "He says you cannot see him because your spirit eyes are closed, but that I can, because my body only holds my spirit, as it were, by a thread of life." I then inquired, "Does he say that now?" "Yes, just now," she answered. Then, wondering how she could be conversing with her brother when I saw not the least sign of conversation, I said, "Daisy, how do you speak to Allie? I do not hear you nor see your lips move. She smilingly replied, "We just talk with our think."

I then asked her further, "Daisy, how does Allie appear to you? Does he wear clothes?" She answered, "Oh no, not clothes such as we wear. There seems to be about him a white beautiful something, so fine and thin and glistening, and oh, so white, and yet there is not a fold or a sign of thread in it, so it cannot be cloth. But it makes him look so lovely."

The morning of the day she died she asked me to let her have a small mirror. I hesitated, thinking the sight of her emaciated face would be a shock to her. But her father, sitting beside her, remarked, "Let her look at her poor little face if she wants to." So I gave it to her. Taking the glass in her two hands, she looked at her image for a time, calmly and sadly. At length she said, "This body of mine is about worn out. It is like that old dress of mother's hanging there in the closet. She doesn't wear it any more, and I won't wear my body any more, because I have a new spiritual body that will take its place. Indeed I have it now, for it is with my spiritual eyes I see the heavenly world while my body is still here. You will lay my body in the grave because I will not need it again. It was made for my life here, and now my life here is at an end, and this poor body will be laid away, and I shall have a beautiful body like Allie's."

Then she said to me, "Mother, open the shutters and let me look out at the world for the last time. Before another morning I shall be gone." As I obeyed her loving request, she said to her father, "Raise me up, father." Then, supported by her father, she looked out through the window and called out, "Goodbye, sky. Goodbye, trees. Goodbye, flowers. Goodbye, white rose. Goodbye, red rose. Goodbye, beautiful world," and added, "How I love it, but I do not wish to stay."

That evening, when it was half-past eight, she herself observed the time and remarked, "It is halfpast eight now; when it is half-past eleven, Allie will come for me." She was then, for the time being, reclining on her father's breast, with her head on his shoulder. This was a favourite position, as it rested her. She said, "Father, I want to die here. When the time comes, I will tell you."

Lulu had been singing for her, and as half-past eight was Lulu's bedtime she rose to go. Bending over Daisy, she kissed her and said, "Goodnight." Daisy put tip her hand and tenderly stroking her sister's face, said to her, "Goodnight." When Lulu was half-way up the stairs, Daisy again called out, "Goodnight and goodbye, my sweet darling Lulu."

At about a quarter past eleven, she said, "Now, father, take me up; Allie has come for me." After her father had taken her, she asked us to sing. Presently someone said, "Call Lulu," but Daisy answered promptly, "Don't disturb her, she is asleep," and then just as the hands of the clock pointed to the half-hour past eleven, she lifted up both arms and said, "Come, Allie," and breathed no more. Then tenderly laying her loved but lifeless form upon the pillow, her father said, "The dear child has gone, she will suffer no more."

For my own part, this simple and most touching narrative is more evidential to me than all the disquisitions of philosophers and the doctrines of divines. I do not envy those who can read it unmoved and fail to see, independently of the obvious honesty of the mother's account, the internal evidence of the child's real and actual sight, contradicting the accustomed imagery of winged angels, her recognition of her brother, her description of children unknown to her, then "grown up," her rejection of the "river" and the "city"; all so absolutely concordant with what we have from other sources. Let those who can speak of this child's perceptions as "hallucinations" and, "phantasms" keep their cheerless and blind opinions if they will. It is they who are the victims of illusion. If this case stood alone there might be some excuse for doubt: but it does not stand-alone. There are many other similar visions by dying children whose unsophisticated evidence is worth all the sceptical speculation with which the literature of this subject is encumbered.

I would be the last to disparage the critical faculty, but its function is to separate the true from the false - to establish the truth and not to leave us in a quagmire of doubt where all paths are treacherous alike. It should enable us to recognize truth when we are brought face to face with it. Criticism that degenerates into perpetual mistrust of everything that does not fit with our purblind and changing theories is useless and misses its purpose. What I might have felt had I not had the evidence which I have endeavoured to summarize in the foregoing chapters, I do not know, but taking the evidence all in all, I cannot feel the slightest doubt that the clue of plain facts has led to the heart of the mystery of life and death.⁽¹⁾

(1) It may be added that after the death of his daughter Mr. Dryden was so deeply impressed by what she "most undoubtedly saw and heard" that he began a careful study of the New Testament in the original Greek, and published a volume entitled *The Resurrection of the Dead*, of which its editor says:

"In this forcibly written book of 215 pages, the teachings of the Bible as well as the best religious thought respecting the resurrection are compiled, and show conclusively, and in a manner surprisingly clear, that the resurrection taught in the New Testament, and particularly by St. Paul, is the resurrection of man's spiritual body, and that his natural body does not rise."

After an exceedingly useful life of nearly half a century in the ministry this lovable and conscientious clergyman died at the age of seventy years. His last days were made peaceful by the belief that what to us seems death is in the sight of the angels resurrection, and that he was immediately to arise in the full possession of the spiritual body, a belief first imparted to him thirty years before by his dying daughter's convincing revelations.

2. A Summary of the Evidence

We can now sum up the evidence before us:

The physical supernormal facts are undeniable evidence of external objectivity of the "unseen intelligent

forces." That ideo-plasticity enters into their modes of manifestation I should be the last to deny, but in cases of a *recognized* materialization or where a portrait of a person unknown to both medium and sitters is produced, it is clearly not *their* thought that moulds the ectoplasmic emanation or (presumably) affects the sensitive film.

These objective phenomena indicate much wider aspects of the plasticity of matter to etherial forces directed by Mind.

The widest action of directed energy is its manifestation in purposive and increasing biological evolution, as explained by A. R. Wallace.

The same phenomena indicate the real existence of an individualized energy which the common consent of mankind has called "the soul."

In normal growth and function this is directed, in part consciously and in much larger part subconsciously, by Mind or Intelligence which Philosophy and Religion alike call the spirit of the man.

This individualized spirit is in solidarity with and (so to speak) is a minute fraction of the Cosmic Intelligence.

The survival of this individualized soul and spirit is indicated by:

(1) Materialization of *living* forms, some of which show volition and personality. Some of these are recognized persons (e.g. Count Potocki's sister).

(2) They can and do act on ordinary matter. (Telekinesis and wax moulds.)

(3) There are photographs which show power of acting on the sensitive film to produce varied forms *and writing*, all indicating volition also plainly recognizable portraits.

(4) The "unseen intelligent forces" (Richet) show faculties independent of time and space of the same type as those of Osty's sensitives.

(5) Impersonal as well as personal predictions are made (e.g. of the Russo-Polish war) which state that they come from an external personality; and these also are independent of time and space.

(6) "Messages," some of them containing precognitions, are of frequent occurrence; they are often totally opposed to the thoughts and feelings of the recipients (p. 82 *ante*).

(7) Some of these (*vide* P. 43) indicate positively a discarnate intelligence, and give instructions which, when carried out, are verified.

(8) Visions of the dying, of which Professor Bozzano has analysed fifty-five cases⁽¹⁾, especially of dying children, are entirely confirmatory of survival, and these modes are curiously concordant in instances so widely separated in time and place as to make independence of one another certain. These have a logical connection with:

(9) Wallace's perception of purposive evolution (*World of Life*), which is supported by facts which still hold the field; and with

(10) Wallace and Geley's psychological conclusions on the selective, directive and organizing power in the individual organism, which agree, though quite independent of each other.

Collectively, these are all in remarkable accord with the fundamental ideas of Religion - a Creative Power, a surviving soul, and its consequential hereafter. They fit also with the results of exegetical criticism that Biblical statements are expressed according to notions then prevalent. Mediaeval theology was built on the *form* of those statements, whose *substance* is now made intelligible. This harmonizes many disputes.

1. Phenomenses Psychiques au Moment de la Mort (Editions B.P.S., 8, Rue Copernic, Paris)

At the present time the English Church is divided into four chief parties:

- (a) The Evangelicals, who cling to literalism, and insist on the acceptance *de fide* of an infantile theology and a physical resurrection.
- (b) The Anglo-Catholics, who seek the re-union of Christendom by assimilating ritual and doctrine to that of Rome, and for the most part leave critical matter severely alone. These have adopted "purgatory," but do not see that the rational purgation is the sight of the consequences of the acts of earth-life, a sight that may be very scorching.
- (c) The Modernists, who present the dilemma "Miracle v. Naturalism," dismissing the former on the grounds of physical science and of a purely Darwinian evolution which is now so much modified as to be almost obsolete. They admit frankly that they know nothing of the future state (*Outspoken Essays*, P. 273).
- (d) Nominal members: numerically much stronger than (a), (b) and (c) combined; baptized, married and buried within the pale, but who put aside the whole theology, either disbelieving it wholly or (more frequently) not troubling about it at all. Some are regular church-goers for various reasons (real religious feeling, respectability, unwillingness to offend others, etc.), but most, especially in the artisan classes, never attending church or chapel but on occasions of marriage or death. In this section of nominal Christians there are all shades of agnosticism, from the men and women who give no real thought to the matter to the hard-shell materialists who are mostly restrained from derision by good feeling or good manners. There is also a large number of persons (especially among artisans) who stand outside the churches altogether, marry at the registrar's office, and scoff at all religion as superstition. The whole of the (Communist) left wing of the Socialist Party are necessarily of this type, and probably many of the right wing also. There are, however, in all parties except the Communist, large numbers who are profoundly dissatisfied with, and impatient of, theological inconsistencies, and look to the psychic facts for a more reasonable view of the universe. These are fast increasing in numbers and influence.

In consequence there is much mental unrest. The metapsychic facts solve the difficulty by indicating a Higher Naturalism which takes full cognizance of the sequences of physical science, but also shows that there are supernormal facts that indicate Mind acting on Matter through individualized energy.

Sir William Barrett says:

"We have no need to assume the mechanical God of Paley, nor any miraculous intervention of the Supreme Mind. In telepathy we find that one mind can impress another unconsciously.... If our incarnate minds can by suggestion direct and modify the cell-life of the body, it is not incredible that discarnate minds may effect similar or even profounder processes in the higher forms of life." - Sir William Barret in The Quest of January 2, 1918.

3. Difficulties

The chief difficulties in accepting survival are two: (1) the number of such survivals on the theory that every human being is "an immortal soul"; and (2) invisibility.

I have touched on the first in the preface to this book, and shall therefore say no more on that here. As to the second objection, this invisibility probably turns on the properties of the ether and the fact of our sense-limitations. We do not give sufficient weight to the fact that matter itself readily becomes invisible and intangible, not only by assuming the gaseous form, but otherwise.

A piece of pure silver combines with nitric acid to become a nitrate. This dissolved in water gives a limpid solution, which, however, contains the whole of the metallic silver, now become invisible and intangible.

From the data of the supernormal facts I infer the existence of an invisible and intangible etherial body(1) which can become visible and tangible by accretion of the animalized ectoplasm. We must, of course, admit that here is much that we do not understand. The properties of the ether are as yet very little known. It has a very high rigidity, much higher than that of steel, so physicists tell us, but it is nevertheless

frictionless, and the planets move in it apparently without retardation.

The phenomena, especially the photographic phenomena, indicate external intelligence, and it is even more difficult to imagine an intelligence without some objective vehicle, than to suppose that this vehicle eludes our materially-evolved senses, and, like the rigid ether, is invisible and intangible.

(1) See on this subject seven lectures by Sir Oliver Lodge, F.R.S., on Ether and Reality, published by Hodder & Stoughton, 1925.

The Connection with Christianity

"We do not seek to shape the clauses of the great Act of Faith, but merely to prove its preamble . . . to be able to say to the theologian or philosopher: 'Thus and thus we demonstrate that a spiritual world exists - a world of independent and abiding realities, not a mere epiphenomenon or transitory effect of the material world but a world of things, concrete and living, not a mere system of abstract ideas'; and Myers adds, 'This would indeed, in my view, be the weightiest service that any research could render to the deep disquiet of our time - to the world-old and world-wide desire of mankind.'"

Myers, *Human Personality*, Vol. ii, P. 297

THIS quotation is even more applicable at the present day than when Myers wrote those words. What is the world-old desire of the heart of man?

Peace through Truth. "Earnest for leave to live and labour well." And this Truth must come to the present age, not as a revelation from above, nor as a creed imposed by authority, however high, but as an acknowledged principle interwoven in the very structure of the universe. The scientific view is the religious view.

In the foregoing pages it has been indicated how A. R. Wallace was led to the perception that the cosmic process has actually eventuated in a spiritual being - Man - whose further progress depends on his spiritual, not his bodily evolution. This supplies the natural principle - the supernormal facts are its experimental proof. The Goodwill which is the sign of spirituality is not a merit, it is the mark of evolutionary advance.

1. The Causes of Unrest

Apart from economic conditions (which also have their roots in a certain Mentality), this unrest has four principal spiritual causes:

(1) The undermining of the authority of the Bible by scholarly criticism without corresponding explanation of its history and meaning. Criticism has established beyond all question (a) that the Hebrew Old Testament is the product of three centuries of collation, revision, editing, and re-editing of original material long since lost - a revision that began after the Restoration from the Exile, in 457 B.C., and did not reach finality till about 150 B.C.; and (b) that the New Testament is the result of a similar process which began with Jerome's editing of available material in A.D. 384, and has proceeded ever since by emendations of the the Greek text from MSS, none of which is earlier than the fourth century, and from Patristic quotations of older MSS., with corresponding revisions of the English versions.

This knowledge is far from being limited to the clergy and scholars. It is wide-spread, and the popular form of it is a travesty of the facts, as if the Scriptures were human inventions and unhistorical.

(2) A second cause of spiritual unrest is the principle of Naturalism in Science based on the orderly and *invariable* working of "natural laws" - a principle that rules out all "miraculous interventions." There are no miracles, in the sense of violations of natural laws; and therefore, as some think, no Divine Ruler.

(3) A third cause is the intuition that, despite the fact that the sacred writers necessarily use the geo-centric language and notions of their day, they are, for the most part, recording real events; and that the metapsychic facts indicate that there really is a spiritual world transcending the perceptions of our senses.

(4) There is also an acute desire to find some means to avert further cataclysms like the late war by removing the causes of such upheavals in a social order more imbued with the Christian spirit. This desire has given rise to the C.O.P.E.C. movement, which "is not devised to compel non-Christian individuals to become members of a Christian order of society against their will, but rather to help individual Christians to think out and to act upon the social implications of their personal beliefs. It is claimed that the teaching of Jesus contains certain fundamental principles capable of detailed application to the varied problems of modern life."

These four are not irreconcilable, but if they, or rather the men who hold to one or other of them, are to be reconciled, such reconciliation can only be brought about by tangible facts to which all must bow. Such are the supernormal phenomena

2. The Origins of Christianity

According to the Gospel records, Christianity began in supernormal facts and laid down an individual change of heart as the remedy for evils in the Roman world which were in main outline ante-types of those of the twentieth century - the rule of Force, the unequal distribution of wealth, and the unfeeling arrogance which characterizes the superman in all ages.

Its driving force lay in the Resurrection of Christ, and Adolf Harnack, "whose distinctive characteristics are his claim for absolute freedom in the study of Church history and the New Testament; his distrust of speculative theology, whether orthodox or liberal; his interest in Christianity as a religious life and not a system of theology," remarks in his *Expansion of Christianity* (vol. i, P. 253, first edition) that supernormal happenings were powerful agents in that expansion. He says:

The amplest evidence of all these traits is to be found in the pages of early Christian literature from its earliest record down to Irenaeus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.

He sums up these traits as follows:

"God speaks in visions and dreams and ecstasy, revealing matters of moment and also trifles. [My italics. S.D.B.] Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense ... they peer into what is hidden and distant and to come."

All these things, however, are quite secondary to the Resurrection of Christ. With the growth of the concept of invariable law the whole of this story has been discredited on the ground that "miracles do not happen."

3. The Modernist View

This Naturalism has been adopted by the exponents of Modernism. The very Rev. the Dean of St. Paul's says (*Outspoken Essays*, P. 33), "Miracles must be relegated to the sphere of pious opinion." In his Essay on *Survival and Immortality*, he takes the neo-platonic view and leaves it a matter of faith, merely saying that with regard to the conditions of average men in the future life "we are confronted with a blank wall of ignorance". Modernist writers in their reaction against the puerile literalism which makes belief in the impossible a matter of "faith," take the same ground.

They dismiss the Gospel records, especially the Fourth Gospel, as "unhistorical," and tell us that as St. Paul's faith was independent of a legendary story, ours can be equally independent of that story. If he built his faith on a spiritual experience surely ours can need no other foundation" (the Rev. J. Todd, in *The Modern Churchman*, December 1924). Mr. Todd's conclusion is the same as that of Renan, that the whole accounts of the Resurrection are legendary, though he thinks that the legends may have gathered round a kernel of fact - the visions testified to by St. Paul.(1) This seems to be the accepted Modernist view, as the editor of *The Modern Churchman* declines to admit my reply to it.

(1) The sermon by the Rev. Dr. Worcester answers this view (vide p. 168, infra).

Unless, however, the Gospel records can be shown to have some inherent probability, the vision mentioned by St. Paul can easily be resolved by sceptical criticism into subjective illusions. Visions (as corresponding to realities, such as Daisy Dryden's) are as much an invasion of Naturalism as any other supernormal phenomena, and the mystical convictions of the most earnest Christian, however true, have no effect whatever on the sceptic; not to speak of the facts (a) that a vague emotion without much practical result is often mistaken for the mystical light, nor (b) that actual supernormal phenomena are frequently recorded in the lives of mystical saints.

If the Resurrection of Christ is to be reduced to visions and internal mystical experiences, the large majority of laymen will be fortified in their inference that it is entirely mythical - a conclusion that is further supported by materialistic science and is now the general opinion, evidenced by the sceptical treatment of survival in conversation and in the Press. Neo-platonism may satisfy certain refined and scholarly minds; it has no hold on the average man or woman. If Modernism continues to ignore facts it will fail, as every system that ignores facts must fail.

4. Out-of-Date Scepticism

It is curious that, despite much modern discovery, Modernist commentary should have altered so little since the days of Strauss' *Leben Jesu* and Renan's *Vie de Jesus*. In the thirteenth edition of the latter work, containing the author's final corrections, he says:

It is because the Gospels recount miracles that I say "the Gospels are legends"; they may contain history, but certainly all that they set forth is not historical.... Now the question of the supernatural is determined to us with absolute certainty by this single reason, that there is no room for belief in a thing of which the world can offer no experimental trace.

Of course no student of the subject would maintain that the Gospels are (in their detail) *accurate* history, and the former of the above two sentences may stand; but it is amusing how soon "absolute certainty" is reversed by indestructible facts. Renan's statement, if it ever was true, is certainly not true now. There is abundant evidence for the supernormal, or even for the supernatural if that word is used as connoting an order superior to the material order - belonging to a part of Nature with which we are but little acquainted. "Miracle" is a purely subjective term, depending on the knowledge of causes in those who use it. It is always associated with the notion of supersession of natural laws by a special act of the Deity (as Hume defined it), whereas it really means nothing more than a wonder whose cause we do not understand. It is often applied to any great acceleration of a normal process, e.g. healing. The words so translated in our New Testament are "signs" or "powers," in fact signs of supernormal power. The word "miracle" should be given up altogether.

It is obvious, too, that the same solvent that disposes of the Resurrection, disposes also of all the other events narrated, both those that were signs of supernormal powers and the beautiful discourses of the Fourth Gospel, especially those just before the Passion. If that Gospel is "unhistorical," does that mean that those words were not spoken by Jesus? If so, there must have been another writer who could show as much spiritual perception as Jesus, and in trusting those words we are trusting an anonymous writer, and the account of the Passover Eve is fictitious.

These are very grave statements, and are certainly not warranted by any evidence that can be called decisive. They would never have been made but for the desire to accommodate Christian beliefs to materialistic science, and in protest against the notion that the Resurrection was the reanimation of a corpse.

The net result of such criticism is that clergy with Modernist leanings have to read in the Lectionary and the Offices of the Church, as sacred truth, things that they disbelieve; the instructed laity are aware of this, and "working men" are likewise confirmed in what they are told in many atheistic pamphlets

5. A Higher Naturalism

It is amazing how reluctant critics are to go to present-day facts, but prefer comparison of ancient documents and laborious re-criticism of dead predecessors the whole of whose work proceeds on ignorance, sometimes wilful ignorance, of the supernormal facts. Naturalism is perfectly true as long as we

are dealing with Matter and Energy in Space and Time, but is only very partially true of the operations of Mind, even of its normal operations. I was personally as free from theological prepossessions as my late friend Alfred Russel Wallace, but I can see that, however cogent the pragmatic argument that a Christian outlook is the only remedy for the world's unrest, that outlook will never be taken unless through conviction that it is supported by historical evidence, and by the much more powerful proof of spiritual laws quite as sure as those we call physical.

The weak point in what is called Naturalism is that it assumes physical laws to be supreme, and thought a product of organization, chiefly of the brain; it ignores the selective, directive, and organizing power pervading all Nature; and it *assumes* that all mental reality is dependent on the physical organization.

A higher naturalism recognizes the paramount action of Mind in cosmic evolution; in individual conformity to type, in personal growth; in the phenomena of healing; and in objective supernormal facts. Matter is ideoplastic - moulded by mind in many ways that we do not yet conceive of.

We have the fact that there are in Man certain supernormal faculties, which, at the present day, produce phenomena (*mulatis mutandis*) closely parallel to those recorded in the Gospels. Healing in particular appears to be the direction of the immanent Creative Principle to the restoration of *its normal result*, when untrammelled by the control of the conscious mind, whether that dissociation be brought about hypnotically, or by auto-suggestion, or by faith in the supernormal power wherever located.

We have, too, the palmary fact that materializations whose reality is certified by sight, touch and hearing, and by flashlight photographs *taken under laboratory conditions*, are actual experiences at the present day. Living, tangible and intelligent forms, acting from their own initiative, are able to appear and disappear when conditions are suitable. "A ghost hath not flesh and bones as ye see Me having" might be said of some of them to-day.

Of course the notion of the resuscitation of the corpse was the natural inference in an age when "heaven" was located in the sky, to which Jesus was supposed to have ascended and sat down on the right hand of God; but it is certainly remarkable how much more closely the words of the evangelists when describing the appearances, accord with metapsychic facts than the interpretations subsequently put upon them.

Nothing can alter the fact that appearances and disappearances are possible here and now. They may involve the properties of an etherial body, the "spiritual body" - of 1 Cor. xv. 44. We do not know for certain: it is difficult, or even impossible, to imagine an intelligence without any substantial⁽¹⁾ vehicle. These phenomena are only a very small part of a vast amount of fact. The faculties independent of spatial conditions are not so very difficult of comprehension if they are faculties native to the soul and its etherial environment, manifest in exceptional cases now, but normal in the after-life, by which thoughts are open and character seen exactly as it is. The hidden memory of the soul may well be its own "book of record" by which we judge ourselves and determine our own status. On a change of heart there is instant forgiveness for the past, but though *involuntary* transgression has but slight mental consequences, there is no obliteration of consequences to the transgressor: "God is not mocked; whatever a man soweth that shall he also reap.

(1) "Substantial." This word is used in its strict sense of substance, which is not necessarily material.

"God is Spirit," as Jesus, in the "unhistorical" Gospel, told the woman at the well - not a spirit, one among others, but Spirit, the origin of all that is, directing the energies of Nature according to law. "God is Love," not a loving Person in any human sense, except as realized in the simile of the Divine Fatherhood, but Love itself in which we live and move and have our being. But Spirit and Love are abstractions to us till personified.

That Jesus was the incarnation of Spirit in the highest degree that could be objectified in a human form is a reasonable statement suggested by the phenomena. The vastness of the universe revealed by modern science involves a corresponding advance in our notion of God, and though the objectification of the Life of that universe is inconceivable except as the universe, it is truer to speak of Jesus as the Word made Flesh (quite apart from the legendary Virgin Birth) than as "the Galilaean Peasant." Our imperfections forbid definitions. One of the writers to whom I have alluded above, after giving very detailed experimental instances of supernormal cognition, says:

If the divers kinds of supernormal cognition were attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and the future, would be accessible to representation in his consciousness as memories are in ordinary thought ... Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space. The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the Secrets of their intellectual, moral, and organic personalities, of their relations with others, and the knowledge of their whole surroundings ... He would know and could tell the details of events happening at great distances from himself ... Such a being, superhuman to our ideas ... is a logical possibility, since he would be no more than the possessor of all the latent psychic faculties whose different phenomenal forms are found isolated and scattered. - OSTY, Supernormal Faculties in Man, p. 162.

Well, according to the Gospels, just such an One did visit this earth. Instances of every one of these traits are recorded of Him. In addition to these faculties He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His coming has been made the central event in history, and He has been hailed as the Archetype of a perfect Humanity. We are told how He actually was received. Because He devoted these faculties to the regeneration of the world and not to His own aggrandisement, He was condemned for heresy and blasphemy under the Law He had abrogated, and was crucified under a false charge of sedition. He returned as Leader and King-the only religious Leader who manifested in His own person the victory over Death.

To the mediaeval mind the Creation, the Fall, the sentence on mankind, the Sinaitic Dispensation, the miracles of Hebrew legend, the Sacrificial system, the Virgin Birth, the Redemptory Sacrifice, the physical resurrection of Jesus His Ascension into a local heaven, the Second Advent from the skies, the general Resurrection and the Day of judgement, followed by the millennial reign of Christ in person, were all parts of a perfectly consistent and rational "Scheme of salvation" in complete accord with then-existing astronomical knowledge and with the root-idea of Divine interventions.

The discoveries of the immensity of the universe, of the antiquity of man, and of the compilation of the Old Testament between 458 and 150 B.C., cut away the whole foundation of this theology. It was quite natural that St. Paul, brought up under the sacrificial system and writing to those who were penetrated by the same idea, should represent the death of Christ as a supreme sacrifice; natural too, perhaps, that his successors should erect this into a dogma; but this has no binding force on us.

After all, St. Paul only used that figure to abolish sacrifices; what he really insists upon is the Resurrection. He says nothing of the Virgin Birth.

Now the enlarged idea of God as the Source of Life and mind, and of Law, physical and moral, throughout the entire universe, would make Him so vast and unapproachable that a manifestation of Him as complete as is possible in a human body was absolutely necessary if He were not to be felt to be removed to an infinite distance from human lives and human sufferings. That manifestation was given by Christ, whose "glory" was entirely a *moral* glory till the Resurrection, not of a physical body, but of that spiritual body of which we have many modern proofs.

We can now see that the Infinity of God extends both ways - to the infinitely great in the universe and the infinitely small in atoms and cells, for in these latter Life takes its origin. If there were no law in the atom there could be none in the planet made up of atoms; if there were no life in the cell there could be no organism. So that "in God we live and move and have our being."

That He is internal to us, as well as external, is one of the logical inferences of the larger idea: and it can be made practical as well as logical, i.e. it can be brought into consciousness without any sort of mystical exaltation or "make-believe." The method consists simply in awareness that the Cosmic Almighty and the inmost spirit in Man are indivisible, and therefore that the personal appeal is "heard." To any difficulty the answer will come if we make the appeal *and wait*; not asking that our will may be done, nor cultivating "resignation," but just waiting. It will not answer questions on material advantage, it will not advise you on your investments or stand in lieu of an insurance policy, it will not warn you of danger or inform you of any other person's character or affairs, but it will give you a clear lead on any matter bearing on your actual duty concerning which you are honestly in doubt.

It will even answer specific questions bearing on conduct and duty if we ask them with an honest and open mind just before going to sleep; the answer will form during sleep. We are all apt to think of Love as an external rather than an internal power: but the Divine Love is like the sunshine to the daisies - each has all that it can use, it could have no more if it stood alone, it gets no less however many there be.

This is not mysticism, it is spiritual common sense. It may have its foundation in the intellect, but when it is experienced it is above intellect. There are daisies of thought - little humble flowers - as well as roses. Nothing is too small for the Spirit that makes the flowers of the earth, and flowers of the mind.

Metapsychic and psychical phenomena are merely the external proofs to the intellect that there really is a world of Spirit. They neither prove nor disprove any form of creed under which that world is apprehended. Forms of creed do not really matter. What we need is contact with Reality.

That contact we can have. As we contemplate the pattern of a moth's wing or the depth of star sown space, we may realize something of the meaning of omnipresent and Infinite Power. There may fall on us also a chilling sense of our own minuteness till we feel that this Infinite Power is also Infinite Love, which will see us safely through all contingencies of life and death if we are acting in the Practice of the Presence of God and are doing the Will of the Eternal each in our tiny sphere of action.

*"Speak to Him thou, for He hears, and spirit with Spirit can meet:
Closer is He than breathing; nearer than hands and feet."*

We shall find this to be literal truth. Provided only that we obey the best that we know, quite fearlessly, we find that the unseen Power answers: mysticism is reduced to secret experience, and we understand the promise: *"Ask what ye will and it shall be given you."* The notion that transitory material possessions are referred to can but raise a smile.

6. An Easter Sermon

The metapsychic facts are stupendous confirmations of the Gospel story, and must prevail just because they are facts, not opinions. They are ignored by a generation bemused by scepticism and absorbed in material interests, but they are gathering momentum and are known to thousands.

To show their effect on enlightened clergy I give below (by kind permission) some extracts from a sermon preached by the Rev. Dr. Elwood Worcester in Emmanuel Church, Boston, U.S.A., Easter, 1924:

"On Easter Day, it appears to me, a congregation has a right to expect of its preacher, not merely the result of his thought and studies, but a candid statement of his personal faith. I suppose there are few men in this country ... who have studied the beliefs we commemorate to-day more attentively than I have-both the resurrection of Jesus through the critical study of the New Testament, and our survival of bodily death, by every honourable means open to us. As a result, I find my faith in both growing stronger and stronger, until it has become the chief possession of my life; and I know of no fact or discovery which is dangerous to either. I regard the resurrection of Jesus as a true, objective, historical fact...."

"When we consider the nature of these appearances, which were sudden, brief, unexpected, and made to different persons, we are not surprised that the accounts in the Gospels are also short and fragmentary and that they were written without much reference to one another. The case was entirely different with St. Paul."

"In 1 Cor. xv. St. Paul gives us an extended survey of the whole subject. He gives, it is true, no bright sensuous pictures, no detailed narratives after the fashion of the Evangelists; but he presents to us a complete inventory of all the Resurrection appearances which he considered genuine and the correct order of their occurrence. The denial of any resurrection on the part of certain Corinthian Christians compelled him to consider carefully the historical evidences of the resurrection of Jesus."

"Are you aware how good this evidence is?..."

"It is contained in an epistle whose authenticity has never been seriously questioned. The measured sobriety of his language, the strict limitation of the appearances of the Risen One, his careful mention of names, his confident appeal to many living witnesses, the psychological probability of the sequence, his rigid exclusion of all legendary highly coloured incidents, all produce an impression most favourable to his truthfulness and painstaking care. He introduces this evidence by the significant statement, 'I delivered unto you, first of all, that which I myself also received.' The usual date assigned to this epistle is about the year 55, but the word 'I delivered unto you, first of all' carry us back about four years farther to St. Paul's first visit to Corinth; while the words, 'That which I myself also received,' can hardly have any other meaning than that these statements in regard to the Lord's resurrection appearances formed part of the traditions of the old Apostles and the earliest Christians, communicated to him during his two weeks' visit to Peter, described in Galatians as taking place three years after Paul's conversion, somewhere about the year 35. So that, instead of an oral tradition flying about the world for a generation, we have here a written and carefully considered statement from the hand of Paul, whose substance dates not more than five years from the event. . . .

"In all this I have made no claim for the reanimation of a physical body. Some of our Bishops, but by no means all of our Bishops, assert that faith in Jesus demands and requires physical resurrection. In this they are not well guided, and this demand will not strengthen faith, It only strengthens incredulity, especially as it is contradicted not only by St. Paul, who speaks only of a spiritual body, but by the very Gospels to which we are obliged to appeal. For a body which appears and disappears at will, is not immediately recognized, and which passes through closed doors, is no body of flesh and bones. No sooner do the materially minded find themselves with a material body on their hands, than they are obliged to de-materialise it again, and to pass, with uncertain steps, from eating and drinking to vanishings and re-appearances and to passage through material substances. The present ending of St. Mark's Gospel even describes one of these appearances as 'in another form.' Moreover a physical resurrection would be no support at all to faith, for we know well no such fate is in store for us... Death is not a passage from one part of the universe to another. It is a passage from one state of being to another. We shall not want these old bodies in our new life ... for they belong to this world. They were made altogether of earth's substance, with reference to the surface of the earth, this atmosphere, this temperature, and when we die they are resolved to dust. It is the destruction of the old life that makes the new life possible.

*"No one has believed in the resurrection of Jesus with more passionate ardour than St. Paul. It was the cause of his conversion, the substance of all his preaching; and yet from first to last he speaks only of a spiritual body. He establishes the strongest antitheses between the body that dies and the body that lives hereafter: 'It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.' In rehearsing the various appearances of the Lord, he monotonously repeats the same word, *ophthe* - he was seen, he appeared, but nothing more.*

"From this point of view the whole matter of the resurrection is so much more probable and in accordance with our knowledge of what is possible the sudden appearance, the passing through closed doors, the traumatic stigmata, and the fact that these appearances ceased a few days after death-all are so comprehensible and natural that it becomes mere perversity to doubt them.

"Without the experience of the phenomena such stories would not have been invented, especially as the Apostles were looking for no such humble occurrences, but, if they had any expectations for the future, for the return of the Lord in glory ...

"No one who truly looks forward to a life after death conceives of it as involving the loss or diminution of his personality. We do not think of the mingling of all souls together, or the disappearance of our personal life in the life of God. That is pantheism, but it is neither Christianity nor immortality. Neither are we able to think of the soul as existing without a body-without some form or organism and expression which distinguishes it from everyone else - a body by which it acts on its world and receives impressions from its world.

"Once before, in the first life, God, through your soul, mysteriously built for you a body, wholly and perfectly adapted to a life which was to come. So again, here and now, you are secretly and invisibly building for yourself the body you shall wear hereafter, and that body, though not yet complete, is already in existence ... A body that represents you perfectly, in your thoughts, your affections, and memories, which some time will disengage itself from the old body and stand forth, strong and radiant and beautiful to enter its new life ... A new body will not be made for you out of nothing. It will not be sent down from heaven for you. The body you have made yourself, and which perfectly represents you is revealed as the old body falls from you. That is all.

"... In the course of my long ministry I have sat by many a deathbed. Several times I have seen the faces of dying men and women brighten with an unearthly light as they appeared to see and to recognize some unseen presence. I have heard them greet and address, with loving rapturous words, departed friends totally invisible to me. In every instance within my experience this has proved the immediate precursor of death.

"In commenting on this with a learned and widely experienced physician, I received from him several highly interesting examples of similar events which had taken place under his observation, one of which occurred just before the death of my famous and saintly relative, Dr. Joseph Worcester of San Francisco. This physician added: 'Among the old doctors who were accustomed to remain with their patients to the end, these facts were well known, and it was commonly held that the appearance of the dead to the very ill was to be regarded as a definite indication of approaching death.' This means that as our end approaches, those whom we have known and loved are aware of it and that they are close beside us, and that when our eyes close on this world, the first objects we shall behold are the faces of those we have most loved, who stand beside us to welcome us and to go with us into our new life.

*"And with the morn those angel faces smile
Which I have loved long since and lost awhile."*

7. The Law of Spiritual Consequence

Dr. Worcester says: "The body you have made for yourself *and which Perfectly represents you* is revealed as the old body falls from you. That is all" Yes: that is all; and more than enough too, as many communicators assert - the realization of more than they had dared to hope for, and More than enough in the penalty of visible degradation.

There is no "punishment" but obvious degeneracy; and no "reward" but manifest development and beauty.(1)

(1) This is the natural consequence of open conditions and characteristic form. Lowest of all are those who take pleasure in inflicting or seeing pain, whose form expresses their diabolical nature.

The very idea of "merit" is a mark of low development: the opportunity of doing a kind act comes to a man: one rejects it as no business of his: another passes it by because of inconvenience or expense: another does it for self-satisfaction: another does it as a duty: and yet another does it from desire to help and thinks no more about it. Each of these acts according to his moral development his soul is just what it is, and is seen as such.

If the idea of "salvation" is dissociated altogether from reward or punishment it will be seen as "saving" from degradation and ugliness, with their attendant misery and remorse, not from elemental fire.

Even in this life a truthful man does not make a "merit" of truthfulness; he simply hates lies and deceptions because they degrade.

More than this inasmuch as every civilization is the exact representation of the minds that make it, the Law of Spiritual Consequence judges our civilization today. Its existence is menaced by Ill Will - the ill will that stirs up class-war and invents poison-gas and all the huge paraphernalia of conflicts that have shed every semblance of chivalry.

Mr. Kipling has recently said with perfect justice:

For the moment there is a lull in the wars fought with visible weapons. We are deep in the world-war that aims to destroy the spirit and will of man in his home and at his work. A sound man whose morale can be gassed and gangrened in time of peace till he condones and helps

to create every form of confusion that will ruin himself and his neighbours, is doing his country infinitely more harm than a thousand casualties on the battle-field.... And this is the essence of the New Model War - to create ill will which is the mother of despair, and through that ill will to exploit the damnable streak in each of us which leads us to stop our own work and talk about the duties of others. The rest follows by itself.

It is the Law of Spiritual Consequence fulfilling itself automatically. But behind the dark clouds that veil the future there are many signs of a dawn. There is an increasing number of persons who see that the cause of strife is ill will, and the root of ill will is lying - lying misrepresentations - the lying Which says one thing and means another, the lying that leads each political partisan to vilify opponents without attempting to understand their position or to sympathize with their trials, the casuistry that builds up false analogies and false positions, and refuses to face facts.

In all classes there are men who sincerely desire peace, who wish to see truly and to think rightly. In all lands there are those who are wishing to get away from hatreds, to break with an evil past, and to forgive as they would be forgiven. It is not "the old men" that are chiefly to blame; the blame rests with all who refuse to look at facts which show the remorseless working of spiritual causation. There is no need to ignore history and to pretend a change of heart that has not taken place, but to endeavour to increase the number of those in whom it has taken place, and for this there is no more powerful instrument than the recognition of the new truths.

The knowledge of spirit-life is the cure for hate. On the other side of life there are no English, no French, no Germans, nor any other nationality; there are just men and women, their real selves, with character bare and obvious. The mistakes of deeds done in the body, when these were not the deeds of deliberate cruelty or meanness, are passed from them, and because they see them in the light of truth, they forgive as they are forgiven. Why can we not begin now?

Only because our minds are riveted on this life and its errors of understanding, its lures of desire, and its illusions of passion and pride. Set these aside, and we shall realize that "God hath made of one blood all nations of men for to dwell on the face of the earth" in amity. If the new truths could be taught throughout Europe to the rising generation,(1) and war be staved off for twenty years, the new generation would seek peace and ensue it, less from fear than from wisdom.

(1) See Appendix. I do not mean the supernormal facts but the truths they confirm.

Professor W. McDougall remarks that *"a civilization which resigns itself wholly to materialism lives upon and consumes its moral capital and is incapable of renewing it . . . Unless psychical research can discover facts incompatible with materialism, materialism will continue to spread; no other power can stop it."*

Those facts have been discovered. The real need now is to proclaim them and insist upon them. They show principles embedded in the very structure of the universe. They confirm the essence of Religion while leaving open all modes of its expression. They emphasize personal responsibility and imply that there is no obliteration of consequences by the profession of any creed. The outlook on life here adumbrated not only harmonizes religious differences among ourselves, but has very much wider applications. Metapsychic science, like physical science, is universal. It might even lead to a reconciliation of Christianity with Islam and Judaism. It gives a common ground on which East and West could meet. I have personally known Moslems and Hindus to whom its truths are welcome.

Carved on the tomb of Akbar - the greatest of the emperors of India, who by equal religious freedom and firm and wise government made all men loyal to the State - are the words in which he compared all religious creeds to the dust of the flowers whence the scent-maker has distilled their fragrant essence:

Said Jesus, on whom be peace, "This world is a bridge; pass over it but build no habitation thereon." Who hopes for an hour hopes for eternity. Heresy to the heretic and orthodoxy to the orthodox, but only the dust of the rose-petal remains to him who has sold its perfume. The rest is unseen.

- Appendix -

The Religious Teaching of Children

IN saying that the new truths should be taught to the rising generation I do not in the least mean that children should be prematurely introduced to the supernatural. I mean that teachers should handle all instruction, and especially religious instruction, with full knowledge of principles at the back of their minds. If they have this knowledge themselves and understand the principles of teaching, their instruction will conform. These principles are four:

(1) The Law of Human Solidarity - that no man can live for himself alone, we are all members one of another, and if one member suffer, all the others are affected thereby. Put it "classes" for "members" and we have the statement of the social problem and the principle of private conduct.

(2) The Law of Moral Consequence - that as man sows, so he will reap, by succession of consequences, collectively here, individually hereafter.

(3) The Life Everlasting - that death is the passage to our next stage, in which nothing is hidden but it shall be revealed, nor anything secret but it shall come to light.

(4) The Omnipresence and accessibility of God that all Nature is a manifestation of Mind,⁽¹⁾ and that none can dispense with or ignore the Divine Fatherhood. This implies the practice of the Presence of God.

(1) Quite early some children will ask, What is meant by "spirit"? I have found the best answer to be, You are a spirit using your body as its instrument. You speak of your hands, your eyes, your ears. If you want to understand more, lie quite still for a few moments when you wake in the morning: shut your eyes, and feel that you - the real you - can think what you will do with your body, and that it will do what you, the mind, wills it to do.

The Teaching of Young Children

This is a mother's task and should also be her pleasure. No one can replace her.

During the seventeen years that I was headmaster of a preparatory school, nothing struck me more forcibly than the admirable religious grounding given by some mothers and the total lack of it in other cases. One boy would be clean, obedient, truthful and reverent, with a feeling of God as the invisible Friend Who would guide and strengthen: another, equally good intellectual material, would have no idea but to get his own way. It was noticeable that the worst cases of "spoiled children" invariably came from the wealthiest homes.

I have had to deal with boys of ten years old and upwards whose only idea connected with Christmas was plum-pudding and holidays, who associated Easter only with chocolate eggs, and in whom the notion of duty was completely absent. Others again had notions on the level of those of an African savage - of God as a (very uncertain) personal protector; or (more often) as an invisible Master-spy, more prone to anger than to grant requests, the child thinking it a duty to affect belief in all kinds of incredible things that he has been told.

This last is the result of teaching that began with the Garden of Eden, not as an allegory that we are put into the garden of the world to beautify it, but as a historical fact of human origins; teaching which went on through Noah's Deluge, the dividing of seas and rivers, the legends of Sinai, and all the myths of early Hebrew history; culminating in doctrines of a bodily resurrection at the Last Day, "when all men shall rise again with their bodies and give account of their own works," but that forgiveness will wipe out transgressions as if they had not been.

School Teaching

This too often follows the same lines, especially Sunday-school teaching. One instance out of several that have come to my knowledge is the following:

A boy was asked by his father, a working carpenter, what he was learning at the Sunday-school. The child repeated the story of Elijah and the ravens. "What!" said the man, "do they still teach that tosh? I won't have him go any more." The mother put in her plea, "Oh, poor child, he'll miss the Sunday-school treat." "Well, let him go till that's over," was the father's decision. This was brought to the notice of the Vicar, and it was pointed out to him that even the Bible itself implies (judges vii. 25) that the Orebim (ravens) of that district were Arabs who had the raven (Oreb) as their totem. These were the men who fed the prophet. He answered haughtily, "I prefer to think they were birds."

Plain speaking is required here. It is impossible to exaggerate the harm done by teaching all but universal in schools of every class. Children are taught that Man was created perfect, put in a garden, expelled for eating a fruit, that God drowned the world and started afresh with Noah, that languages originated at the Tower of Babel because men were building a tower to reach up to heaven, followed by all the myths of the Pentateuch. The ideas thus implanted are on the level of negro fetish. I knew of a child who asked an elder sister if God was so very angry with the children of Israel for dancing round the Golden Calf. She was told, "Yes, and God would have burned them all up if Moses had not begged him not to." The child replied, "Most people would have laughed."

Thus the first almost ineffaceable impressions of God are in the likeness of an angry, unreasonable, and (worst of all) a jealous⁽¹⁾ old man. Boys very soon throw all this overboard, and know that clergy teach them what no rational man believes. This is the frequent cause of complete rejection of religion in later life - it is associated with ideas that are historically and ethically false.

(1) Jealous. I know a recent case in which a society woman lost her only child by obvious neglect and mismanagement. Her complaint was, "God took the child because I loved him too much"! The truth was that she did not love the child enough to do a mother's duty by him.

Some worthy clergymen explain, in a would-be scientific way, that:

At the resurrection the soul will gather round itself just such atoms of carbon, hydrogen, phosphorus, etc., as may be necessary to form the resurrection body, the same body that died. Of course, if the same atoms that formed the body at death are available, such as those which form the bones, we should naturally conclude they will be used in the new body, and as "with God all things are possible," who can say to what extent the very atoms that formed the body at death may not be available? But for any that are not available, even if none are available, their places may be taken by other atoms, and yet the risen body be the same as that which died. - Our Dead: Where are They? Published at the Church Shop, 83, Commercial Road, Stepney. Sixth thousand.

This is a breach of natural law and "miraculous intervention" on the largest possible scale. Comment is superfluous,

All this kind of teaching is false from every point of view.

(a) Psychologically it is bad because it gives the child the conclusions of the adult mind instead of reliable data which in due time he will combine for himself, as all sound teaching should give;

(b) By identifying religion with beliefs and opinions instead of conduct it separates religious instruction from all actuality; for as the child grows these notions are contradicted by all that lie learns of cause and effect;

(c) Scientifically the whole system is false, and boys soon discover this;

(d) Finally, it implants vague ideas of miraculous intervention by which a man need not reap as he has sown.

If school teachers must begin with the Old Testament - and the Public Schools Entrance Examination implies that they must⁽¹⁾ - it is quite easy to begin with the Call of Abraham and to give selections which illustrate the real growth of the nation through which (as a matter of historical fact) the religion of the West has come, treating legend as legend, and not as fact, but without any critical considerations, which are totally unsuited to children.

(1) It is only fair to say that the "Scripture Knowledge" paper is not taken seriously, but rather as a happy hunting-ground for "howlers." One boy, asked to write an account of the prophet Elijah, gave as his total knowledge, "He went for a cruise with a widow."

A Teaching Method

A method which was found to give excellent results was as follows: A series of suitable and typical readings from each book of the Bible was made out for three school years, in print. At morning prayers one of these was read by the senior boy on a roster, followed by a short, undocrinal explanation directed entirely to supply a graphic Eastern setting, followed by a hymn or psalm (selecting those only which ought to be a personal content of memory), by the Lord's Prayer, and two minutes silence to give opportunity for private prayers; the whole not exceeding fifteen minutes.

On Sunday the classes were expected to remember (and actually did remember) the incidents read in the week, and were encouraged to give accounts of them in an informal way. As time went on they were aided by wall-charts giving the headings selected so as to work into connected history, disregarding "reigns," and only showing national development. The instruction was followed by informal talks, aided by the optical lantern, on some connected or illustrative matter - Eastern scenes and travel, natural history, first-rate pictures and the like, always connected with actualities of the present day.⁽¹⁾

(1) The substance of some of these Sunday talks has been published in a book entitled *Mysteries of Life* (George Allen and Unwin, 40, Museum Street, W.C. 1). They were most highly appreciated by the boys.

Human Solidarity and Moral Consequence

This is very easily taught. The commonest objects will serve - a loaf of bread, an article of food or clothing, a newspaper, a book, etc., - giving the processes by which each finished article comes to hand from the very first origin in the raw material. This must be illustrated by the lantern slide: lectures appealing to the child's unstocked imagination are useless. Teachers seldom realize this, but it is the reason why so much teaching is forgotten. It is scarcely too much to say that when such material is arranged in a logical sequence showing connected processes, I have found that practically nothing is forgotten. When simpler matters are exhausted the lectures should go on to the development of the ship, the steam-engine, the aeroplane, etc.

Then, for older boys - money, notes, cheques, promissory notes, the bill of exchange, stock certificates, etc., showing the actual documents and reading them, and bringing out the machinery of commerce and the interdependence of nations with the indispensable factor of honesty as the basis of trade and credit.

Then the history of thought, illustrated by literature and the growth of ideas. The Law-courts of justice, civil and criminal law, contracts, the Houses of Parliament, all dependent on justice between man and man for their smooth working.

The purpose in view must always be borne in mind - the interdependence of mankind from the lowest to the highest and the, results of weakening any link of the chain.

History should be handled in the same way - always showing the consequences of character, especially of noble character, not didactically or priggishly, but as hard fact.

Formal science is unsuited to preparatory-school age, but it is quite possible to give the much-needed general idea of causation by the sequence of earth development without giving any formal geology. *Illustrated* lectures once a week arranged in such order as to be logically consecutive can easily be made to give that fundamental principle of all science - Causation. If given the data, children will develop the

teleological idea for themselves. Organizing Mind becomes obvious.

The supposed antagonism between Religion and Science is entirely based on "miracle" outside causation. As long as physical interventions of Deity are taught in childhood instead of Divine help and guidance, so long will it be impossible to get rid of the two most fatal obstacles in the way of practical religion - the idea of merit and the idea of obliteration of consequences - and to replace them by the evolution of character, both moral and intellectual, as the sole cause of happiness in this life or any other.

In due course, and not before sixteen, the results of Biblical criticism may be presented, showing (1) the steps by which the concept of God in the one monotheistic nation of antiquity progressed from the idea of a tribal protector propitiated by blood sacrifices to "the High and Holy One who inhabiteth eternity" (Isa. lvi. 15), requiring only clean hands and a pure heart; and (2) that the actual history of the Old and New Testaments has, in point of fact, by making minute accuracy unattainable, compelled us to look at the spirit and not at the letter and to seek the spiritual meaning of which all the narratives - legendary and historical alike are the vehicles. If the Gospels were entirely concordant, literalism would be invincible and no advance possible.

The Impending Peril

There is a widespread desire in the world for a new departure and a break with the old order of things. It is accompanied with grave apprehensions. Speaking at Thame on July 30, 1921, the British Prime Minister said:

If there is another war it will be terrible beyond thought. Just before the bells of peace were set ringing, we had ready more terrible machinery than the world had yet seen. I doubt not that similar devices were perfecting on the other side. The ingenious mind of man will go on developing these horrors, and no one can conceive what the next war might be like. Europe might well become like the north of France.

We must beware lest we bequeath to our children a legacy of concentrated hate which will one day explode, shattering their happiness, and leaving the world a wilderness, and man a gaunt wanderer among the ruins of the civilization his folly has destroyed.

Since those words were spoken the nations have been experimenting with poison-gas for land and sea warfare - a warfare that will be directed less against troops in the field than against manufacturing and business centres. Edison, Sir Henry Wilson, Marshal Foch, Air Chief-Marshal Sir Hugh Trenchard and Admiral Smith-Dorrien are all in accord in their warnings of the gravity of the new peril. Let us now see what direction experiment has taken.

Dr. G. Woker, Head of the Laboratory for Biological Chemistry in the University of Berne and one of the most active workers against war in the League of Nations, quotes from an official report presented to the League:

The agent which plays the principal part of exterminator in the war of self-destruction waged by the white race is poison-gas used in conjunction with modern aircraft. Naturally attempts are made to veil the situation, but they are transparent enough to show that they are designed to lull the public conscience and the fear for personal safety. We may answer these attempts at concealment as follows:

(1) On the Italian front, where cyanides were first used, the dead on both sides sat turned to stone at their games, the cards still in their hands.

(2) Since the war the science of poison-gases has developed so that their effect is a hundred times more deadly. Irwin, *The Next War*, has said that twelve large bombs filled with the American blistering "Lewisite" gas will destroy in a very brief time all life in a town the size of Chicago or Berlin. . . . The gas is heavy, it sinks into the ground, penetrates all hollows and follows the lines of pipes under the cities. Even vegetable life is killed; the water in the ground is poisoned.

(3) The production of poison-gas bombs has increased greatly - e.g. the Edgewood arsenal in the United States was in 1918 unimportant; it is to-day an arsenal of 1,000 acres whose buildings are estimated to have cost £6,000,000

My Swedish colleagues and myself ... had the opportunity of visiting this arsenal in April 1924.... Two aeroplanes circled above the field - and gradually neared the ground. Suddenly they expelled dark grey clouds that descended and covered everything within range with impenetrable grey.... Then followed a demonstration of modern poison-gas shell.... Wherever they exploded a rain of fire (white phosphorus), clouds and whitish smoke descended.... Finally some soldiers lighted the infamous "candles," which, within a few moments, covered the whole place with poison - and tear-gas.

Germany has chemical works, mostly built or reconstructed since the war, which can manufacture 250,000 tons of cyanides in a year and an equal amount of high explosive.

Such are the results of "scientific" materialism -preparation for the suicide of Western civilization. We need not vainly imagine that the very deadliest that men can invent will not be used. Paper agreements will be disregarded, as they were in 1915. The only thing that can stop this horror is a change of heart. At this moment there are those in Asia who are waiting for the suicide of Europe. It is sheer madness to shut our eyes and ears with optimistic platitudes. The golden rule of Love and Wisdom acts through human wills; so likewise does the iron law of Spiritual Consequence by which men perish by the works of their own hands.

There are other warnings. In his book, *Our Second American Adventure*, that courageous apostle of Spiritualism, Sir Arthur Conan Doyle, writes:

So many fanatical sects have at various times prophesied the end of the world that one shrinks from such company. And yet it is a fact which we cannot get away from, that we have had persistent messages in our home circle which has never yet deceived us, to the effect that just as polluted air can only be cleared by a tempest, so the dense materialism of this world can only be spiritualized by some tremendous convulsion which will shock mankind into sober thought as to his life here, and what is its purpose. The war is represented as having been the first move in this direction, but up to now, as far as we can see, it has not had any very marked effect.... Therefore, we are told, that something more serious is coming unless it is alleviated by sudden spiritual repentance. Nothing can exceed the solemnity of the warnings received or the terror of the catastrophe predicted.... Then the survivors of the race will understand that the pleasures of the body and the acquisition of wealth are not the ends of life.

This is quite in the vein of the warnings of the old Hebrew prophets, verified by the event; and it derives its force from the fact that things are moving that way. In addition to the Communist menace, there is throughout Asia and Africa a movement for "self-determination" and a resolution to get rid of European domination. If Europe presents a united front, not only governing justly but giving generous concessions of local self-government wherever this can be done consistently with safety to life and property, the storm will be averted, but if Europe is rent by civil strife and internecine war the threats of Marcus Garvey, the head of the African Communities League, will certainly materialize. In his paper, *The Negro World*, he says:

The negroes claim Africa, and will shed blood for their claim. We shall draw up a Bill of Rights for all negro races, with a Constitution to govern their destinies ... The bloodiest of all wars is yet to come, when Europe will match its strength against Asia, and that will be the negroes' opportunity to draw the sword for Africa's redemption - Basil Mathews, The Clash of Colour, 1925.

Anyone who knows what negro blood-lust was in Haiti, its campaign of extermination with every horror that diabolical cruelty could invent, obscene and unprintable tortures inflicted on naked men, women, and children, the subsequent history of that island, and the extermination of whole tribes in the Mahdist rebellion, will realize what this would mean. The loyalty of the large (and increasing) bodies of negro troops, armed with modern equipment, is not a thing to be relied on in presence of such propaganda, not even if all but the barest minimum of their military stores is retained in Europe.

The New Age

It is generally agreed that we are living at the dawning of a New Age. There are even current among the superstitious, prophecies of a physical end of the world," as in the year 999 of our era - another piece of literalism at issue with all natural law. There is another interpretation to "the end of the age." In his instructive book, *The Vikings in Western Christendom*, C. F. Keary gives the Vision of Fursey:

In the East Anglian regions, still undisturbed by raiding Vikings, Fursey built for himself and his companions a monastery, pleasantly situated amidst woods, with the sea not far off. There, soothed by the sound of the familiar waves, it happened to Fursey to have a vision. He fell into a trance ... and when he awoke he gave an account of what his soul had seen when absent from the body.... Looking down on the world he saw the Four Fires - the fire of lying, the fire of greedy desire, the fire of discord and the fire of impiety - which burned at the four corners of the earth, which each generation fed with greater fury, until at last the four fires would unite and the world would be consumed.

This vision is typical of spiritual faculty. It is not necessarily a prophecy unless we make it so; it is insight into causes expressed in the language of the time and place. It deals with no dogmas, demands no faith, but it perceives the four chief causes of national corruption and of human suffering - the prevalence of lying and greedy desire which create discord and utter forgetfulness of spiritual law. How much would not Christianity have gained had these perceptions of spiritual verities been received instead of the Judaeo-Latin version of a literal destruction of the world by fire! Is not Western civilization now menaced by just these four fires of its own kindling.

As we are often reminded, the future belongs to Youth. How the New Age will set in depends on Youth, for it will be the reflection of the prevalent character. Whatever the future may bring it will be the work of men, not of inevitable Fate: it will be the result of the Law of Spiritual Consequence. Youth will find that this law works out politically and socially in strife and ruin, or in peace and prosperity, here and now, according as men violate or obey the spiritual law of their being. The personal results to themselves of the same law are, that under the conditions of psycho-cognition that govern discarnate life, the soul can conceal nothing of what its past has made it. Every act of life has gone to its development or its degradation.

But Youth shows little sign of appreciating the magnitude of the problem. Agnostic in religion and avid of pleasure, knowing scarcely anything of the geographical resources of the world or the characters of its races, and still less of economics or any history worth the name, one of its catchwords is that "the job of this generation is to clear up the mess left by the last." We grant "the mess": let us trace its history.

The Greek and the Roman dominated the Mediterranean basin: the Roman went a little beyond it. The Roman Empire, built by war, collapsed by luxury, slavery, and materialism. The wealth of the earth was poured into Rome and served only to corrupt the morals and enfeeble the spirit of the masters of the known world. Their empire passed to the northern invaders. Amid four centuries of tribal warfare mediaeval Christianity grew up. In A.D. 800 Charlemagne settled his dominions - France, Spain, North Italy and Central Europe - by the alliance of Church and State in the Feudal System, which spread to Britain. During the next succeeding centuries European nationalities came into being, and along with this development tribal wars became national conflicts.

America was unknown: there were Aztec and Peruvian civilizations, but in the north temperate zone the brown man seems not to have progressed beyond the hunting stage. In South-East Africa there are relics of stone cities, but the Negro did not build them; in two thousand years he never built a town or a ship, nor made a book nor a code of written law. Asia developed civilizations of her own, but those civilizations were deliberately planned to be static, not progressive. In other words: these three continents violated the evolutionary law.

Gunpowder was invented, and conquered wherever it came. North and South America were discovered and brought into subjection. Till then no European State had overseas possessions. From the fifteenth century onwards Spanish, Portuguese, Dutch, English, and French adventurers built up and fought over their conquests in America, Asia, and Africa. By A.D. 1800 the white races had dominated the world, though until 1816 the Barbary pirates made the Mediterranean unsafe and sold white men into slavery to Arabs. Not till 1830 were these corsairs finally abolished by the French conquest of Algeria. Africa was finally divided up between the European Powers in 1875. This left the white races dominating five-sevenths of the habitable earth. It is not generally recognized that historically this dominion is of yesterday, and might pass away to-

morrow.

Physical science furnished Europeans with invincible armaments: natural science undermined the religion whose principles, however alloyed with evil, had been the main source of European legality and of aspirations towards universal civilization, because that religion had largely become a theological system at issue with scientific discovery, and had scarcely any effect on political ambitions. Indeed it is open to question whether the white races have been spiritually progressive since the middle of the nineteenth century. Certainly moral development has not kept pace with intellectual progress, and there can be no doubt whatever that Europeans have acted in a manner that was absolutely certain to produce the deep-seated hatred with which they are regarded by the coloured races, individual exceptions apart. This hatred did not follow immediately on conquests: in many districts of India and Africa, British or French justice and good sense still successfully govern subject races, who, if their pathetic contentment is not wilfully disturbed, still remain contented, though with a progressive leaven. Their rights in the soil are not invaded.

But we have broken up the static civilization of India by introducing the ferment of "democracy" which is quite alien to the Asiatic mind: we have opened schools of superficial literary "knowledge" and created a "proletariat of the pen" deeply discontented for lack of careers: the trade in arms and machinery has furnished Asiatics with modern weapons: both French and English have armed great bodies of Asiatics and Africans and have used these troops in European conflicts: at least one great Asiatic nation has copied European manufacturing, military, and naval methods and has used them to defeat a great European Power: Asia has learned that white armies are not invincible: and, moreover, America has flung into the caldron the explosive doctrine of Self-determination which inspires the idea that European domination is unjust. Finally, that no cause of disruption might be wanting, we have been guilty of the incredible and utterly useless folly of exhibiting to uneducated urban masses in Asia cinematographic films representing white men, and much worse, *white women*, in positions which provoke the profoundest contempt among peoples whose women are studiously kept aloof from publicity. No more effective device to bring the ruling race into derision could have been devised. One is irresistibly reminded of the Roman saying, *Quem deus vult perdere prius dementat*. Only the ridiculous fetish of private profit forbids strict censorship of these poisonous films.

Not to be outdone by the progressive races, the Russian has adopted a lunatic theory which is disseminated among the proletariat of every nation and is fomenting revolution wherever the British Empire is most vulnerable, at home and abroad. Concurrently, the late war has produced an economic crisis by exploding into dust the equivalent of twenty years' revenue, thus destroying the purchasing power of half the nations of Europe. The latest development of chemical science is chemical warfare; and if the nations who, from the Balkans to Dantzic, are seething with hatreds, should fly at each other's throats and ruin each other's cities by poison-gas, high explosives, and incendiary bombs, as they seem to be preparing to do, there will be Asiatic and African risings and massacres wherever there are undefended white settlers amid a discontented coloured population. In such a contingency, and perhaps in any case, the white race may have to choose between abandoning their supremacy or vindicating it by the use of cyanides on the scale for which the German factories are prepared and the Russian factories are preparing.

America, with characteristic decision, has apparently resolved to face the situation: President Coolidge is reported as closing his Inaugural Address with the words: "The legions which America sends forth are armed, not with the sword, but with the Cross. She cherishes no purpose save to merit the favour of Almighty God." Our admiring reverence is a little checked by the preceding remarks in which he is reported as declaring that International justice, the Welfare of Humanity, and the Limitations of Armaments are to be supported by "a balanced force, intensely modern and capable of defence by sea, by land, beneath the surface of the sea, and in the air." The Edgeworth arsenal is the practical comment on the idealism. It may be the only way, but if so, why is it the only way? Because unarmed Reason gets no hearing.

The foregoing sketch is a very imperfect summary of the "mess" which young gentlemen in loose trousers and young ladies in tight skirts feel themselves called upon to clear up, aided by Socialist "comrades" with a genius for destruction, and well aware that the simplest method of reducing the hated *bourgeoisie* to beggary is to print unlimited paper money. Apparently they imagine that the way of reform is to turn the river of revolution through the Augean stable, entirely oblivious of the fact that in all revolutions the Moderates are invariably swept away in the early stages and their places taken by extremists whose tyranny and crimes are unmitigated by any justice or mercy. These are the problems which Youth will find it has to face.

It may be that the knowledge of immutable spiritual law will, by co-operation for good, avert class-enmity and strife - a suicidal strife in which none but criminals would engage if they could foresee its deadly

consequences.(1) It may be that the European States will for their own preservation sink their quarrels. It may be that the New Era will begin with unparalleled devastations through disregard of the fundamental laws of mental causation by which disbelief in God brings the Nemesis of lying, greed and strife, in which the old order will be consumed; but it may also be that men will learn by Good Will without the miseries that faction and scepticism bring in their train. But one thing is certain - the Evolutionary Law that has decreed human spiritual development will hesitate at no measures that may be needful to its fulfilment. If we do not make a new departure the old causes will produce the old results, and our civilization may perish as perished the civilization of Rome, in a century of blood and tears.

(1) It is reported that certain American Trades Unions, instead of using up their resources in strikes, have instituted industrial banks through which the Associations can gain the desired control of their industries. This sane and rational method of gaining managerial status may be commended to the attention of students. Friendly understandings between masters and men would achieve the same result.

In the last analysis the problems before us are religious problems. Not of the religions that impose creeds, but of that which knows for certain that the Vital Principle of the universe is spiritual and demands conformity to the laws of Spirit, in which all parties, all nations, and all religions might agree; which realizes that the Kingdom of Heaven on earth can be reached by no political compulsions, but only by that improvement of personal character that must result from conviction of the essentially spiritual nature of mankind and its Evolutionary Law.

This is the supreme inference from the totality of the supernormal facts. The Law of Spiritual Consequence awards peace on earth to men of Good Will, and to them alone, for they only can bring it about. Not without reason is there inscribed round the dome of the greatest of Christian temples the angelic message:

*Gloria in excelsis Deo et in terra pax
HOMINIBUS BONAE VOLUNTATIS.*

This is what Youth really might do - it might work for peace and goodwill in all nations; but it must remember that all history shows that men will never be converted by reason, but only by conviction of a spiritual world.

A vessel navigating the South Atlantic fifty miles from the mouths of the Amazon signalled a passing mail-boat that the crew were in the greatest distress for want of fresh water. The steamer signalled back, "Dip it up." When the indignation at the seemingly heartless message had abated, the captain dropped a bucket over the side, and found that he was sailing through fresh, not salt water.

Europe is in the same position-the water of life is all around us - we have only to "dip it up."